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The Poet-Saints of Maharashtra

No. 4

DASOPANT DIGAMBAR

TRANSLATION OF THE DASOPANT CHARITRA

(Author and date of text unknown.)

BY

JUSTIN E. ABBOTT

महाराष्ट्र कविसंतमाला

जस्टिन इ. अष्टदकृत इग्रजी भाषानुरूप

नं. ४

दासोपंत दिगंबर

श्रीदासोपंत चरित्र

DEDICATED

TO THE MEMORY OF VINAYAK LAKSHMAN BHAVE

the Author of Maharashtra Sarasvat,

History of Marathi Literature

to whom I owe a great debt of gratitude for introducing me to the names and works of seven hundred Marathi Poet-Saints, and their two thousand three hundred works.

PREFACE

My Readers may perhaps ask the question, why I have chosen, as the subject of this fourth book in the series of the Poet-saints of Mahārāshtra a saint so little known, even in the Maratha country, as Dāsopant Digambar. To be truthful, my reply is that I had already made a study of the little that is known of him, and had made a partial translation of the Dāsopant Charitra for the American Oriental Society's Journal (A.O.S.J. Vol. 42 p. 251). It required only to complete the translation, and the manuscript would be ready for the Press.

But the above is far from being my only reason for translating the story of his life. The Bhakti school of thought has always represented God as very near to His *bhaktas*, ready at any moment to rush to their rescue when they were in trouble. This thought appears as early as the *Bhagavadgitā*. *Dnyāneshvara*, the first of the Maratha Poet-Saints, about A.D. 1290, in his commentary of the *Bhagavadgitā*, popularly known as the *Dnyāneshvari*, makes this nearness of God to *bhaktas* very plain. (See Chap. 8, 27-31). Translated freely he says, representing God as speaking, "When the hour of their death comes, let them remember me. If I do not make myself present with them in that hour, what kind of *Bhakti* has there been? A man of low degree in distress pitiously calls to me, 'Run, Run to my help'. Can it be that I do not run to relieve his distress? The very moment they remember me, that very

moment I am present at their side. Their devotion puts me heavily in their debt. With this feeling of indebtedness to them, when my *bhaktas* lay aside their bodies in death, I serve them from a sense of gratitude."

This idea of God's nearness to man, and His ever readiness to come to their help, runs through all the *Bhakti* literature of the Marathas. It is so well illustrated in the story of Dāsopant's deliverance, that it appealed to me as a helpful illustration of this belief, and hence I have chosen the story, though an incomplete one, for this fourth book in the Series.

The rather long Purānic story of Anusuyā, from whom was born the *Avatār* Dattātreya, is somewhat out of place in the story of Dāsopant, but it must be remembered that all the Marāthā Saints, and all their biographers, have believed without a question in the reality of these Purānic stories. And unless these stories are kept in mind, it is impossible to understand the passing allusions in Marathi literature, and impossible to put one's self at the same point of view which the Marāthā saint held, as he thought of God and His manifestations in behalf of man in his needs. I have therefore retained the story of Anusuyā.

It is unfortunate that the only manuscript of the Dāsopant Charitra in known existence is incomplete. Perhaps some time the remaining portion may be found, and with it the name of the author. There have been guesses as to who wrote the Charitra, and when, but they are mere guesses, and lack evidence.

This Preface would be incomplete without again thanking Dr. Macnicol for his help in seeing this and the other books of the series through the Press. It would be incomplete also if I did not express my thanks for the kindly way in which the Press in the Maratha country, and scholars interested in Marathi literature, have received my efforts, and the appreciative way in which they have spoken of them.

The next volume in the Series will be the Autobiography of Bahinābāi. It is absolutely unique in Marathi literature, and full of interest.

Justin E. Abbott

Summit N.J., U.S.A.

Aug. 1927.

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SHRI DASOPANT CHARITRA

*The work of an unknown author, published
in Mahārāshtra Kāvya Granth, No. 1.*

TRANSLATION

INVOCATION.

(1) Obeisance to Shri Ganesh ! Obeisance to Shri Sarasvati ! Obeisance to Shri Dattātreya, the glorious first *Guru* ! Om ! Obeisance to Thee, O Sadguru Digambar, Joy-Innate, Ocean-of-Happiness ! Sun-that-drives-away-the-darkness-of-Ignorance, Ganesh-in-form ! Obeisance to Thee !

(2) Merely once to say, "Ganapati," and the illusion of corporeal consciousness altogether vanishes. Thou alone appearest in all existences, the Inner-Soul-of-all, Merciful-One ! (3) Victory, Victory to Thee, Primal-Māyā, Mother-of-the-World ! O Divine-Bud-in-the-forest-of-Joy ! Thou-who-yearnest-for-thy-*bhaktas* ! Thou-who-pervadest-the-Universe, Thou-Joy-of-the-Universe ! O Shri Shāradā !

(4) Now let me praise my family Deity, and the moment I say this, He manifests Himself in my lotus-heart, and gives me his love without and within ; (5) It is He whom Vyāsa and others praise as the Lord of Prempura ; who is the object of meditation by Brahmā and the other Gods, namely, Mārtanḍa, my caste Deity. (6) When I meditate upon Him in my lotus-heart, its emotion is that of delight in His lotus-feet. And through it I certainly have gained richness in my mode of expression.

(7) Singing also with love the praises of my Mother and Father, who are in truth the abode of all the Deities, and receiving on my head their blessing of "Fear not," I have become the object of their love.

(8) Now let me sing the praises of the saints and good men, who are the divine jewels in the ocean-of-Indifference, to worldly desires. Receiving their full encouragement, the composing of this book will now proceed.

(9) Dattātreya, the three-faced in form, the object of meditation for Brahmā and the other gods, the inner sanctuary of all the Upanishads, the inscrutable glory of the Vedas and other Scriptures, (10) He, Dattātreya, is my Good-Guru [Sadguru], His name also is Shri Digambar, Giver-of-innate-Joy-to-the-Animate-and-Inanimate, the Innermost-soul, Lord-of-All. (11) Listen with joy to the story of his *avatārs*, that have taken place in varied forms from age to age, a story that gives the happy quintessence of happiness. (12) He, the Primal-Guru, Chief-of-Yogis, the Original-seed-of-the-Universe, descended voluntarily in the form of man, to save the world. (13) Though he truly appeared as man, he was not man, but Lord-of-All. It is His story in brief that I wish to relate with all my heart. (14) And inspiration of the heart and the enlightenment of the intellect is truly the Good-Guru Himself. Who but He alone could be the narrator? (15) He, entering into words, causes them, by His own power, to relate events. Hence, kind listeners, give attention now with joyful hearts.

BIRTH OF DĀSOPANT.

(16) The Deshpāṇḍyā of Nārāyaṇpeth, whose name was Digambarāya, and whose wife's name was Pārvati, stood chief among those of good repute. (17) I know not how, in former births, they may have adored Shri Hari, but in their womb Avadhuta descended as an' *avatār* in the form of a son. (18) His name was Dāso Digambar, who truly was Lord also; from whose mouth there issued the voluminous "Commentary on the Gitā," consisting of 125,000 verses. (19) This Mahārāj Dāsopant, having the very form of Shri Datta, descended verily for the saving of the world into the home of the householder Digambar. (20) He, whose face was full of smiles, long-eyed, straight-nosed, of fair complexion, his hands reaching to his knees, possessed of every noble quality, and beyond all comparison, descended as an *avatār* into this world. (21) His mother and father, rich in their good fortune, joyfully spent their money in performing for him at the proper time the ceremonies of the sacred thread and of marriage. (22) Listen now with love to what happened thereafter, while mother, father and son were living together.

FINANCIAL DIFFICULTIES OF DASOPANT'S
FATHER.

(23) Digambar was an inhabitant of the five *Mahals*, Nārāyaṇpeth and the other *peths*. Being a verp competent man, he was the chief official there. (24) It was the rule that the whole of the revenue of that district should be

despatched to the Government (at Bedar) through the Deshpāṇḍyā. (25) In consequence of this regulation, it happened in a year of failure of rain, that the Government money was not received, and he was summoned to Bedar. (26) The Bāhamani king had authority over the whole country, and lived at Bedar, hence Digambar was summoned there. (27) He was in default by 200,000 rupees. Now listen to the story in detail of what was done to him. (28) After questioning him they said, "As there is clearly a debit balance against you of Government money, how can you expect to be released without making it good?" (29) He replied, "It is because of failure of rain, that this balance of Government money stands against me. You are merciful. I ask merely your forgiveness. (30) If I have your assurance that I need not fear, I will make the effort and raise the money." The king listened, and replied thus.

THE MUHAMMADAN KING RETAINED DĀSOPANT AS HOSTAGE.

31. "The money is necessary for your release. Make some of the people here, as your security or if not that, leave your son here, and go home, and send back the money." (32) The man listened to the demand of his patron, but thought to himself, "How can I leave my child here and go home!" (33) When Digambar had been brought to Bedar, his son had come with him, the son who was an *avatār*, Dāsopant Mahārāj. (34) As the king saw the beauty of the boy, he was greatly pleased and exclaimed: "What a wonderful molten image God has made out of

Beauty ! (35) As I look at the child," he said to himself, "my craving is not satisfied by occasional glimpses. What a statue of Happiness ! (36) If I had such a jewel in my house, he would become the Lord of my realm. As I look over the whole animate and inanimate world, I see no one equal to him. (37) Let all my wealth vanish, but this child I must have for my own." This idea came to his mind, because he had no child of his own. (38) Still further he thought, "He looks like a boy of the Twice-born, but I see him evidently stamped with the mark of royalty. (39) As I look at his moon-face, my *chakor*-eye gazes unsatisfied. If I can get possession of him, I shall place him on the royal throne." (40) Having determined on this plan, he said to Digambar : "Leave your son here and go back to your home. (41) Make a promise to last a month, and go on your way quickly. As soon as I receive the money your son will be returned to you as promised. (42) If, however, at the end of the month", the king continued, "the money does not arrive, your son will be initiated into my caste. Know this for certainty." (43) In conformity with this, the king took from him a written agreement. The man being helpless, gave such a writing.

DIGAMBARA RETURNS HOME WITH A HEAVY HEART.

(44) Having given the document, Digambar, left for his home, but with his heart full of anxiety. "Shall I ever see my son again?" he cried. (45) "How harsh Fate is ! How can I go and leave my son here ? He is not my son;

but my very life. How can I leave him here?" (46) With his mind full of anxiety, he thought, however, of Shri Avadhuta. Listen, O pious ones, to what he said to his son. (47) "O my son! my babe! How beautiful to me is your person! To leave you but a moment seems to me like an age! (48) Accursed this life of mine! Accursed my worldly affairs! You are my very life. How can I leave you and go!" (49) What did the noble son reply? "God, who dwells in the heart, is concerned with his own honour. Why do you worry? (50) He is our family Deity, He will preserve me. Assuredly He is the Soul-of-the-World. If He stands before me, what is there to fear? (51) At the mere thought of whom worldly fears fly away; at the mere thought of whom one is united with the Only-One; at the mere thought of whom innate joy is aroused; what are these contemptible things to Him? (52) Do not hesitate, go home. He will provide the money, and we shall soon meet again." (53) The father listened to the words of his son and immediately started. Keeping the image of Avadhuta in his heart, he arrived at his home. (54) Compassionate listeners, hearken with deep respect to what happened after he had returned to his home.

DĀSOPANT VISITS THE SHRINE OF AVADHUTA

(55) Near Bedar was the shrine of Nṛsimha, called Nṛsimha Jharani. The boy went there every day to bathe. (56) The King had granted him, as a matter of course, an allowance of a rupee a day, to meet the expense of his meals

at this place, but what was that to him! (57) He would perform his bath, and give the rupee to the Brahmans, himself fasting, and meditating upon the image of Datta. (58) That meditation was his daily drinking of nectar, and because of it, the child appeared glorious to all. (59) All the men and women of the place, looking on the beautiful child, made their many observations with tender feelings. (60) Some said : "He is possessed indeed with (the thirty-two) noble qualities." Others : "As seductive as the God-of-Love!" Still others : "Blessed is his mother, to have given birth to such a son!" (61) The Brahmans said ; "He is not a mere child. His characteristics are not simply those of a child. He must undoubtedly be a *Yogabhrashta*. We cannot understand him. (62) The money, he receives for himself, he gives to the Brahmans. We do not know whether he eats or remains fasting. (63) His father has gone and left him, but he is not troubled thereby. He is simply a mass of Glory! May Shri Hāri protect him! (64) The Muhammadan King of this Province has no son, and he earnestly desires to adopt him as his son! But may the Husband-of-Umā, the Lord-of-Kailās, Shri Shankara, protect him from this." (65) Others remarked, "The Deity, whom he worships, will certainly protect him. Be assured that through Him the boy will be freed." (66) Thus the various classes of people remarked to one another, but in the boy's heart there was not the least concern. (67) The King, however, was counting the days. "When will the month end? When shall I have the joy of placing him on the throne?"

DISTRESS OF THE PARENTS, AND OF
DĀSOPANT.

(68) Back in the home, however, the mother and father were in deep anxiety. Their efforts to raise the money failing, they remained much depressed. (69) However, day by day rolled on, and the last days of the month were near at hand. The money had not come from the father, but what did the child do? (70) He thought thus, "My birth took place with ease in the Brahman caste. On that account I felt very proud. (71) In the 8,400,000 births attaining a human body is difficult, and the attaining of birth in the Brahman caste, still more difficult. (72) Now what is to be in reality my future condition? To whom shall I go for protection? Who will preserve my Brahmanhood? (73) The month is gradually coming to an end. What hope is there of obtaining the money? How am I to be freed? Whom shall I meet to do this?" (74) While he was thus anxious in mind the month came to its last day. At dawn the Muhammadan King said to the boy, (75) "I shall certainly wait until the evening. If the money comes by then, I shall truly send you back to your father. (76) But if the money does not come to-day, I shall assuredly make you a Muhammadan. Of this there is no doubt. I certainly, certainly will, my beautiful boy!" (77) As these words, like a lightning-bolt, fell on the boy's ears, they pierced through his heart. There was no deliverance now for him except through Datta. (78) His lotus-face wilted. Tears of pain flowed from his eyes. His heart was overcome with emotion. He did not know what to think. (79) He said to himself: "Upto now I did have hope from my father. But that also

seems now hopeless. I cannot discern the future. (80) I can see no one to ward off this calamity, but the Deity whom I worship, whom Brahmā and other Gods meditate upon." (81) With this feeling in his mind, he concentrated his thought, and placed his emotions at the feet of Avadhuta, crying to Him for help.

DĀSOPANT PRAYS IN HIS DISTRESS.

82. "Victory, victory to Thee, Son-of-Atri, Home-of-Joy, Creator-of-Happiness-for-the-magnitude-of-thy-*Bhaktas*! To whom can I now go for protection but to Thee, Shri Chief-of-Yogis? (83) Although Thou pervadest everything, Thou art without qualities [*nirgun*], and unattached. Thy indivisible nature is incomprehensible even to Brahmā and the other Gods. (84) Thy glory is incomprehensible. Wonderful are Thy acts, ever new! Thou, The All-witnesser, All-illuminator, Truth-itself-in-form, Omnipresent! (85) Thou art Lord-of-All, therefore, Thou art called Lord-of-the-World. But in using the word "world," that illusion is absolutely not to be seen in Thee. (86) For Thou art Spotless, Changeless, taking form merely for the sake of Thy *bhaktas*. Thou movest about in thy animate and inanimate world, O Thou-dear-to-my-heart, Merciful-One! (87) There is no one as compassionate as Thou, no one so pitiful. Thou indeed feelest for me tender compassion, O Thou-Source-of-Eternal-Bliss, Ocean-of-Pity! (88) Thou art without a second, Thou art Existent-Intelligence-Joy [*Sadchidānanda*], Thou art Yearner-for-Thy-*bhaktas*, Source-of-Innate-Joy! Thou hast the reputation of being the Protector-of-Thy-*bhaktas*, O

Digambar! (89) But if Thou art in truth the Protector-of-Thy-*bhaktas*, Thou wilt to-day prove it true. Thou art in truth one who yearns over the distressed, Giver-of-Joy, O Thou my Inner-Soul, O Digambar! (90) My father, from whom I was begotten, is in another part of the country. Thou art my Father, dweller in my heart. Therefore I cry to Thee. (91) Thou art the Mother and Father of the Universe, Thou art He who cares for the Universe. Thou art the support of the Universe, The Pervader-of-the-Universe, O Soul-of-the-Universe, Lord-of-All! (92) This tiger of a Muhammadan seeks to swallow me whole. But by the Sword of Thy mercy quickly kill him, and save me, O Merciful One! (93) This ocean-of-a-Muhammadan seeks to drown me, but Thou art my Saviour, O Holder-of-the-Helm! Pull me out quickly, O Compassionate One! (94) This Death-Serpent-of-a-Muhammadan desires to bite me, and change me into one dead, but since Thou, in Thy form of Pure-Intelligence, art the Snake-Charmer, what fear have I? (95) This Muhammadan King wishes to fasten on my wrists with extreme haste manacles in the form of my conversion to Muhammadanism, but Thou, Mighty Advocate, break the hand-cuff quickly, O Brother-of-the-Distressed! (96) This king seeks to throw me into the fire of Muhammadanism, but Thou, making the Cloud-of-Compassion rain upon me, put out the fire, O Thou dark-complexioned One! (97) Who aside from Thee can protect me, a mere child? But Thou, O Protector of-the-Distressed, Run, run to my help, O Shri Avadhuta! For what extremity art Thou waiting? (98) Whilst Thou art waiting for that extremity I am truly losing my life. So run, run quickly to my help, and ward off this evil. (99) If a mother should neglect

her child, then who would care for it? Thou art truly my Mother dear. Take me on Thy lap. (100) As the Sun goes to its setting to-night, my Brahmanhood will be lost. This Thou knowest, O Thou-who-holdest-the-Rod, O Ocean-of-Mercy, O Compassionate One! (101) The King is seeking to sink my pure pearl of Brahmanhood in a Muhammadan hole. Protect me, O Preserver-of-the-Distressed, in order to Punish-the-Wicked! (102) Ward off, ward off this unbearable calamity, O! O! Digambar! Aside from Thee, Digambar, I have no one!" (103) As he thus meditated in his heart, tears flowed from his eyes. He turned his distressed face towards the ten quarters. He could not think what more to do.

THE KING PREPARES TO MAKE DĀSOPANT A MUHAMMADAN.

(104) An hour only of the day now remained. The King could not contain himself for joy. He called the Muhammadan-ordained *Kaji*, and gave him his orders. (105) Calling together high and low, also many Brahmans, he joyfully put this question to them all. (106) "The father of the boy made an agreement of a month. The month is to-day completed. What shall we now do? (107) 'If I do not send the money within the month, you may make him a Muhammadan.' You know this is the agreement, made by his father. (108) I am not then to be blamed, if to-night I take him into our religion. Now what answer do you, men and women, all here together, give to this?" (109)

As they heard these harsh words, tears flowed from all eyes. All were choked with emotion. Words could not leave their lips.

THE BRAHMANS PRAY FOR DĀSOPANT'S DELIVERANCE.

(110) A great crowd of Brahmans was there, but no answer to the king's question escaped their lips. With drooping faces they began to cry to God for His help.

(111) "O God ! Thou-who-hast-a-yearning-for-Thy-*bhaktas* ! O God ! Thou-who-carest-for-the Brahman-caste, O God ! Thou Great-Wave-of-Mercy, what a spectacle Thou art looking upon ! (112) This child is the ornament of the Brahman caste. This child is possessed of noble qualities. This child is the very life of our life. Protect him, protect him ! Oh Compassionate-One !"

DĀSOPANT IS LOST IN CONTEMPLATION.

(113) The child was now brought into the assembly, but he was without bodily consciousness. He was absorbed in the act of calling on God with an undivided mind. (114)

With eyes closed, he was imploring his Protector. The Protector was self-existent in his own heart. (115) He saw no man, but Janārdan [God] in man. His feelings found

their full joy in Janārdan, while in bodily unconsciousness.

(116) Listen now with joy to the miracle which the *Sad-guru*, Shri Digambar, the Protector-of-the-Distressed, now performed.

AVADHUTA AS A MAHĀR BRINGS THE RANSOM

(117) Becoming a *Mahār* [*Padewār*], a staff in his hand, a blanket on his shoulder, and with cash and bills of exchange in his hand, he suddenly appeared in their midst. (118) He greeted them with “*Salām! Salām!*” Looking all around He saw extreme bewilderment. He was the Supreme-God directly before them, but all were dull of wit, and did not recognize Him. (119) “Take, take these bills of exchange,” was without doubt the exclamation, the Protector-of-the-Distressed made, but it was not a mere cry but was the child’s protection incarnate. Yet no one recognized Him. (120) So again Shri Digambar exclaimed: “See here! I, a *Mahār*, have come here. Ask me why, Sirs, and I will tell you the reason.” (121) An officer then said to him: “Well, where are you from? Who are you?” He replied: “I have come from *Nārāyanpeth*. See, I have come bringing these bills of exchange.”

EXPRESSIONS OF JOY AT DĀSOPANT’S
DELIVERANCE.

(122) With these words in their ears the joy of all present was more than the heavens could contain. A flood of delight came pouring down the heart-streams of all. (123) Indeed, what a flood of joy broke loose! What a rainfall of delight! What a well of happiness was discovered! It was joy everywhere. (124) As when a sinking ship reaches the shore; as when a dying man obtains the drink that gives immortality [*amṛita*], there is joy, so all there present were filled with joy. (125) The total eclipse, that the Moon-faces of every one had suffered through

sorrow as the Demon Ketu, had now ended through their prayer to Avadhuta.

(126) The assembly of Brahmans now exclaimed to the child : "Blessed ! Blessed is your good *prārabdha*. He who is undivided Joy, your Family Deity, being your helper, how can there be any fear ? (127) Now open your lotus-eyes. Your father has sent the money. The man (who brought it) is directly before you. Look with supreme joy ! (128) The moment the boy's ear caught this cry, he opened his eyes and looked around, and there stood before him his Family-Lord in human form. (129) Tears of love began to flow from the boy's eyes. He prostrated himself to the assembly. Because of his joy, his lips were unable to utter a word. He began to drown in the ocean of upspringing joy. (130) In describing that joy, the hungry are satisfied. How much more others ! Who can fully describe the joy he felt ? (131) Just as the Moon, with its sixteen phases, arises in beauty on the night of the full-moon, so now the Moon-face of the boy shone forth. (132) His lotus-face, that had been drooping in the night of sorrow, now opened out at the rising of the Sun, Digambar. (133) The bees of Brahmans, taking their honey of joy from his lotus-face, became supremely joyful and sank in the ocean of supreme joy.

THE MUHAMMADAN KING QUESTIONS THE MAHĀR.

(134) The King now questioned the man. "Hullo ! there ! Whence are you ? Who are you ? Who sent you ?" (135) The man replied, "I am the servant of Digambar.

Regarding me as very faithful, he placed these bills of exchange in my hand and sent me here with the whole amount."

(136) The King exclaimed : "You are a servant with him of how long standing? Tell me also at once your name."

(137) He replied : "My name is Dattājī. I am Digambar's servant from seven generations. You ask about my stipend?

I ask of him food only. (138) He can never do without me a single moment. In waking hours, in deep sleep, or in dreams I am always at his side. (139) If he leaves me

for a single moment, it seems to him equal to an age. I have come here, because he has sent me in behalf of this child. (140) Here, see, are bills of exchange for the balance due you. These bills are absolutely good, payable at sight, and in cash. (141) If you do not trust these bills

of exchange, I have the cash with me. I will pay you absolutely in full in cash. Receive it now." (142) Thus speaking he poured out a pile of money before him. All

who saw it viewed it with wonder.

(143) The man was certainly standing there while the money was being counted. Was he a man? He was Shri Avadhuta, My Lord, Shri Digambar. (144) Blessed were those fortunate people there assembled! Blessed was that

King of praiseworthy deeds! Blessed was that noble Child, this *Avatar*, descended into this world! (145) Those

who wear themselves out in Yoga rites, in sacrifices, and the like, who spend a whole lifetime going on pilgrimages to sacred waters, find it very, very hard to get any revelation at all. Can they get a revelation of Him like this?

(146) Blessed is my Shri Digambar. Putting aside the majesty of His Lordship, He took the form of a *Mahār*, [Outcaste] and ran to the help of his *bhakta*. (147) He,

to whom there is no smallness or greatness, He whom the four Vedas attempted in vain to describe, and the six Shastras also were unequal to that task, while the eighteen [*Purāṇas*] wholly failed in their attempt, (148) the majesty of whose Māyā is seen in Creation, Preservation and Destruction, even She [Māyā] cannot know His skill, such being He, Lord of Lords; (149) He to whom there is no coming or going, who fills the whole world to its absolute fulness, to call him a Mahār [outcaste] is strange indeed! (150) But He is in Mahār and King alike. He fills all animate and inanimate things, but for his *bhaktas'* sake he chooses from time to time to manifest such deeds.

THE MAHĀR SUDDENLY VANISHES FROM SIGHT.

(151) Well, after the King had counted out the money, he exclaimed, "Where is the Mahār? Give him a stamped receipt." (152) But who was the Mahār? Where was He from? Where he manifested Himself, there he vanished! But the King's heart was pierced at once. (153) He cried out, "Show me, show me that Mahār. My eyes are bursting to see him again. He seems to me to be the light of the eye!" (154) Damn! damn this pile of money! Because of it, I failed to converse with Him. But I am a mass of sin, and so why should he meet with me. (155) Is He in this assembly? or casting a spell has he disappeared? Where could he have gone to, stealing away from the vision of all here? (156) I had intended to give him a rich gift, that would have overwhelmed him, and to send back this child in his company. (157) Search! Search

everywhere ! Where, where has he gone ? Bring him quickly before my sight, immediately ! ” (158) His officers replied, “ He was standing here a moment ago, but where he has now gone, stealing away from the vision of all, we do not know . ” (159) He who is unseen by Brahmadeva and the other Gods, how can He be found to the sight of human beings ? He only can have a vision of Him, who has united himself to his Good-Guru’s feet . (160) Still, because the King was good, and the people there also good, Shri Avadhuta had given a manifestation of Himself in human form . (161) Blessed is that City of Vidur, called Bedar ! Here for the protection of his *bhaktas* the Supreme Being manifested Himself . (162) So He also did to protect Dāmājipant, this Yearner-for-his-*bhaktas*, Shri Jagajethi, joyfully and hastily running from Pandhari . (163) The King, in the midst of the Brahman assembly, gazing again and again at the child, exclaimed with joyful emotion, (164) “ Blessed is His good fortune ! Blessed is this child ! Blessed does his family appear ! God has saved him from shame ! ”

THE KING PREPARES TO SEND DĀSOPANT HOME.

(165) “ I must send this child back to his father. He is none else than a mass of glory ! I love him greatly . ” (166) All the Brahmans now said to the King : “ He must have fasted, for the money you allowed him, he gave to the Brahmans and himself meditated on God . (167) That meditation was his food. That meditation was the cause of his becoming free. By that meditation pity was aroused for him in your heart . ”

(168) After listening to all these remarks, the King warmly embraced the child, and said, "I will richly clothe him and send him back." (169) He then had a necklace brought, made of the nine jewels, and bracelets and other ornaments, and many rich garments, and adorned the child. (170) He had a new palanquin brought, and in his joy said, "Be seated in it, in my presence." (171) With added pleasure he continued, "You are very dear to me. Leaving your father at home, come every year to visit me." (172) Thus with sweet words, he gave joy to the lovely boy, and sent him homeward.

THE FATHER'S AND MOTHER'S DISTRESS.

(173) Now let us turn to what was happening at the home. Mother and father were night and day in distress for their son, because they had not sent the money. (174) The mother mourned, "Oh, my little babe! In not seeing you my eyes are wasting away. When will they be filled with the sight of you? Shall I ever see you again! (175) For twelve years I was not a moment without you. Who will now bring about a meeting with my child? To whom shall I go in supplication? (176) This separation—it is not separation, but wasting disease—has attacked my whole body. What physician shall I supplicate? (177) This separation, in the form of a horrible demon, has possessed me within and without. What exorciser shall I meet with who will apply the ashes that have the power to bring back my son to me? (178) For twelve years I nursed and cared for him! Was it for the sake of the King? How hard my fate! Separation from my babe! (179) It does not

seem possible that I shall have my son again! It does not seem possible that I shall greet again that image of peace! Who will bring back to my sight this very life of mine? (180) Let my life go, if need be, but let me meet again once more my Jewel-of-a-Son." Thus speaking, her eyes were filled with tears, and they streamed from her eyes. (181) Men and women of the town, and certain of her relations, gathered around her and sought to comfort her in various ways, but she was unconsoled. (182) "I am a most unfortunate one," she exclaimed. "How can I expect to possess so great a treasure? Who is it who has taken from me, a blind woman, my staff of a son? (183) What terrible sin have I committed? Have I conceived a difference between Vishnu and Shiva? Have I ever interrupted a recitation of their deeds, that I should receive this (punishment)? (184) Or have I insulted *Sādhus* or Saints? Or have I brought discord in the relationships of brotherhood or sonship, that I should have to suffer this sorrow at this time?"

THE SON'S RETURN ANNOUNCED TO HIS MOTHER

(185) While she was thus bitterly mourning and loudly wailing, some people brought the welcome news, "Your son has come. (186) He is seated in a palanquin," they said. "And is accompanied by a large crowd. He is just now in the temple, outside the city-gate. He will soon be here at his home." (187) The mother replied, "Why this jesting, when you see me in grief?" While she was saying this, that Joy of hers came and bowed before her. (188) When the mother looked up, behold it was indeed

her son, standing before her, but in her confused mind she said, "Am I awake, or is this a dream?" (189) Separation from her son had caused her to forget bodily reality, but really seeing her jewel of a son before her, she began to drown in the sea of joy.

THE FATHER'S JOY.

(190) The father now came running, and the son making him a prostrate obeisance, stood with hands palm to palm in his delight. (191) Streams of tears of love flowed from the eyes of both. He embraced his son with love, and kissed him joyfully. (192) The occasion seemed to them as when death-preventing-nectar [amṛita] is given to one about to die, or as when one about to drown in suddenly drawn out by some one. (193) The fulness of joy that the mother and father of Krishṇa had, when he came from Mathurā to Gokul, these two had, even more than they. (194) Both began to drown in the ocean-of-happiness. The joy of each the Heavens could not contain. They could not even contain their happiness within themselves. Their bodily organs outwardly manifested it. (195) When they both looked upward, the ten-directions seemed all joy. The sorrow of separation totally disappeared, as the father saw the moon-face of their son.

(196) Then relatives assembled, and with them many mendicants, and the father gratified them all by gifts and honors. (197) He invited learned Brahmans and gave a feast and presented gifts to the Brahmans. It seemed (to the father) as though his son was born that very day, (198)

or as if he had just escaped from the jaws of a tiger, or as if, carried off by Kāla, he had been dropped, or as if by good fortune he had drunk *amṛita*, and come back at once to life. (199) In his joy he forgot even to say to his son, "What happened to you? How did you succeed in returning." He could not think of anything to say. (200) Things continued thus for a few days. Then the father began to question his son, "Look here, my boy, how did your escape take place? Tell me. (201) Or did you come away without taking leave? If so, there will be occasion for another quarrel. Tell me all in detail, my darling. (202) The King's mind is wholly on money. Why should he let you go without the money? How did you get free? It all seems strange to me! (203) He was watching for the opportunity to make you a Muhammadan. Who had mercy on you and freed you? How did you obtain the palanquin and these other pomps? (204) What generous, benevolent person, an Ocean-of-mercy, did you meet, who paid the debt, and freed you, O my son?"

THE SON RELATES HIS ESCAPE.

(205) The son listened to the words of his father, and replied with a confused air: "Why, you sent the money, and because you did so, I have come. (206) You made the agreement that as soon as you returned home you would send the money within the month. As the month came to its end, listen to what happened. (207) On the last day, as the last hour arrived, I was taken into the assembly, where also Brahmans had been summoned, and the King then said: (208) "To-day the month is completed. Your

father has not sent the money. Tonight I shall make you [in the text, him] a Muhammadan. I am not responsible for this." (209) The Brahmans listened to this harsh declaration, and could not think what to do. They remained silent, looking at one another, and not a word escaped their lips. (210) The faces of all drooped. They were choked with emotion. Their eyes were seen to be filled with tears. They forgot their power of speech. (211) How can I describe to you my own condition? I had lost bodily consciousness in my fear of what might take place. (212) Ceasing entirely to hope that these eyes of mine would ever again behold your feet, I kept my mind on our Family Deity. (213) The Brahmans with one accord were praying to the Husband-of-Umā : 'Run, run, to our help, O Husband-of-Gauri, protect this child! (214) This child is absolutely without a protector, but Thou art one who yearns-for-Thy-bhaktas, O Protector-of-the-weak! Run, run to our help! O Lord-of-Kailas, O Merciful-One, O Shri Shankara !' (215) As the people were thus calling for help, what should happen! It will rejoice your soul to hear of it. (216) The Kāji was all ready in the assembly to initiate me into his sect, when most suddenly your messenger appeared. (217) He had his blanket on his shoulder. His complexion was that of a dark cloud. He looked again and again towards me, and exclaimed to the king, smiling with joy: (218) "I have come! I have come, the very faithful servant of Digambarrāya, and therefore he has sent all the needed money by my hand. (219) I have bills of exchange with me. If you have not confidence in them, then I will pour out a pile of money before you which take and count. (220) Whatever is due you, take in full. I will give you however much money you may demand. (221) I am his

messenger, but I have uncountable money. Take this at once and let his son go." (222) As they heard these words of the messenger, their joy was more than the heavens could contain. It seemed to them as it would to a man who might obtain a life-giving potion when at the point of death. (223) All their lotus faces, that had been drooping, now blossomed out. The messenger was, as it were, in the form of the rising sun. (224) The darkness of despair that had filled me was now dissipated by this messenger as a sun. His light spread without and within, and overflowed the ten-directions. (225) The King's officer said to him. 'Who are you? Whence have you come? He replied, 'I am from Nārāyañpeth; I have come with the money.' (226) Thus replying, he poured out a pile of money. All were astonished as they saw the money. (227) While the money was being counted he stood silently, looking on. When he saw the King's mind absorbed in the money, he slipped away. (228) "Search! Search for him!" cried the King, in great concern. When, after great effort, he was not found, the people said: "He was here but a moment ago." (229) In the King's heart then arose a great desire to see him again. But no one could find him; they all hung down their heads. (230) Some said, "Has he bewitched us and disappeared?" Thus the varied classes of men made their various remarks to one another. (231) I had never seen that messenger here before, but he showed by very loving gestures that he knew me. (232) While the money was being counted he was standing looking at me, and was saying, "Send him back at once." (233) He seemed infinitely dear to me, and it seemed to me as though I should give myself as an offering to him. (234) He was my very life, or my Brahmanhood itself. Therefore,

He had suddenly come. Such was my joy! (235) How can I describe to you the emotions of this joy! He was not a messenger, but Joy itself in human form, so it seemed to me. (236) The King then exclaimed, "Blessed is your father, truly blessed your family line, a noble jewel among the all truth speakers." (237) Thus with expressions of pleasure, he honoured me, gave me jewelled ornaments, and sent me on my way. (238) He had a new palanquin brought, and had me seat myself in it in his presence. He spoke most kind words to me, and sent me on my way to see you again. (239) And now, if I have your blessing, I shall be happy for ever. Your feet are Joy itself." So saying, he again bowed down to his father.

THE FATHER'S EXPRESSIONS OF THANKFULNESS.

(240) When the father heard these words of his son, his eyes were at once filled with tears of love, and to what he said to his son, hearken, ye pious folk. (241) "What money indeed could I have had! Who could have sent that messenger? I cannot understand this! From whence could the man have come? Who could he have been? I cannot understand it! (242) I was absolutely without money. Whence then could I have sent the full amount of money? I had given up all hope of you, and lived overwhelmed with anxiety. (243) But blessed is my Lord Shri Avadhuta, who is the Family-Deity of our family. It must surely be He, who came and freed you, my son! (244) There are no limits to His kindness. He is my very own,

my relation, my inner soul, Merciful-One! (245) I am merely a sinner above all sinners. There is no limit to my transgressions. But He is the Yearner-after-His-*bhaktas*, the Saviour-of-the-World, the Giver-of-Joy-to-the-World. (246) In the description of Him the *Vedas* had to be dumb, the Six *Shastras* failed in their attempt to describe Him, and the Eighteen (*purāns*) became dejected (over their failure also). How impossible then for others to describe Him! (247) From His lotus-feet Indra and all the other Gods as bees sip honey with delight. (248) He is a Bee-in-the-lotus-mind-of-the-Yogi, Attributeless, Changeless, Unattached, Ever-happy, Pure, Indivisible, The Universal moving-force, Indestructible. (249) For Him good deeds are done; for Him austerities are performed; for Him the Rājayogi wears himself out. Yet He is not discovered even by these. (250) Those who spend all their lives in visiting sacred waters, even they do not attain Him. How is it that He became pleased with me, a lowly man, He-who-yearns-for-the-lowly, The Merciful One. (251) The Wish-granting-tree-for-the-desires-of-the-*bhaktas*, Perfect-protector, Satisfier-of-Desires, He, Who-delights-the *Yogi's*-heart, He-who-gives-rest-to-all-mankind! (252) Because I, His slave, fell into distress, He quickly ran to my aid. Such is the Yearner-for-His-*bhaktas*, the Lord-of-the-Earth. What can I do to repay Him? (253) The infant does not serve its mother, but still she has tender love for it. So my Lord came quickly to my aid. (254) I knew not how to worship Him, I knew not how to sing His praises, I knew not at all how to call Him to my aid. (255) I am the lowest of the low, the greatest sinner of all sinners. I cannot understand how, ignoring my transgressions, He should have had mercy upon

me. (256) He whom hundreds of thousands of *bhaktas* ever keep in the depths of their hearts, He is not seen even by them. How then has He revealed Himself in behalf of one so lowly? (257) He who should be worshipped by the sixteen modes of worship, He who should be seated in the temple of the heart, He is my Lord, Digambar, the Protector-of-the-lowly, Merciful-One! (258) Thou didst forget altogether the dignity of Thy Sovereignty and becamest a Mahār [outcaste], and truly didst deliver Thy slave! (259) O, my Digambar, Saviour-of-the-Needy, O my Digambar, Compassionate-One! O my Digambar, Remover-of-Sin, Ocean-of-Happiness, Dark-complexioned One! (260) O my Digambar, King-of-the-Yogis, Giver-of-Blessing-to-Atri. Thou didst leap down of Thine own free choice to help the cause of one who was Thine. O Dattātreya! Store-house-of-Mercy! (261) Extinguisher-of-the-fire-of-Destruction, Loved-by-Yogis, Willing-Nourisher-of-the-Universe, King-of-Accomplishers, Center-of-life, Easy-of-Approach-by-Thy-Own! O Ocean-of-Pity, why didst Thou become (for me) [a Mahār]? (262) Ocean-of-Knowledge, Without-beginning-or-end, Nourisher-of-the-Universe, Avadhuta, Free-from-Māyā-yet-associated-with-Māyā, Ruler-of-Māyā, Primal-Guru! (263) Thou art truly in the form of Shiva, God-of-Gods, Yearner-after-the-lowly, Digambara, Sovereign-of-the-World! (264) Dark-as-a-dark-cloud, Lotus-eyed, Remover-of-the-evil-of-the-Kaliyuga, Treasure-house-of-Mercy, Outside-of-cause-and-effect, Without-qualities, Spotless, Unassociated. (265) How is it that for my need Thou becamest a Mahār [Out-caste], O Shri Digambar! For me, who am a transgressor! This transgression is great. O, forgive me, Ocean-of-Mercy!"

(266) As he thus cried out aloud, love-tears streamed from his eyes. His eight feelings flooded him within and without; he trembled and perspired. (267) He lost all bodily consciousness. "What is this I am speaking to my son?" All thought of self absolutely vanished, and he was lost in happiness. (268) Then after a moment he said to his son in his joy, "Blessed, blessed are you, chief of true *bhaktas*; The Brother-of-the-Needy has visited you. (269) I was indeed cruel and harsh. I, seduced by the love of my life, left you, my boy, in the care of that cruel one, and returned home. (270) What sort of mother and father are we? What kind of protectors are we! All this seems untrue. Your true Father is our Family-Lord. (271) He, the-Mother-and-Father-of-the-universe, He is the Helper-of-His-*bhaktas*, the Protector-of-His *bhaktas*, the-Yearner-for-His *bhaktas*, Giver-of-Joy-to-His-*bhaktas*, Deli-verer-from-fear, Enemy-of-this-wordly-existence. (272) He it was who became a Mahār, and rushed to your aid as your Protector. There is no limit to your good fortune. You have seen Him in human form! (273) One must also declare the King blessed. One must declare that country blessed, and blessed are its people, for they actually saw Him in human form! (274) He whom Brahmā and other Gods find difficult of approach, how came He to be easy of approach to you? He, the Helper-of-His-*bhaktas*, Lover-of-His-*bhaktas*! Wonderful indeed are the deeds of the Lord! (275) I am one without good fortune, I am simply filthy. How could I expect a sight of my Lord? (276) But blessed are you, Chief-Crown-Jewel-of-the-King-of-*bhaktas*! Blessed are you in the Three-Worlds!

Therefore, you easily met Him, Who holds-the-rod-in-his-hand. (277) Through you we have become blessed. Your *prārabdha* is not a common one. Through you we shall be fully honored in the world."

DĀSOPANT CONSECRATES HIMSELF TO
AVADHUTA.

(278) Hearing His Father thus speaking, the boy thought to himself, "The Son-of-Atri must have revealed Himself, for my lowly self, this Yearner-after-the-lowly, this Merciful-One! (279) I had thought that my mother and father had, feeling anxious for me, sent their messenger to free me, their son! (280) But I was evidently freed by that messenger. I see now that all these (worldly things) are of no meaning to me. (281) Those who gave this body of mine birth bore heavy anxieties for me. Under their bringing up this body has gradually grown. (282) But to let this influence me seems to me infinite foolishness. Rather should I look to Him who freed me. (283) It is He who is my Mother and Father; He who is my Sister and Brother; He my Protector. It is to Him that I must look for everything. (284) He, whom I had not meditated upon, nor sung His praises; He whose form I had not brought to mind, yet who felt concern for me, to that Lord I must look without delay. (285) He who by that act of His preserved my Brahmanhood, He in truth is my *Svami*. To live without Him is to waste my life! (286) This body of mine is sixteen years old, but during that time I have not seen the Lord-of-the-World, my Helper, Sovereign-King. (287) To forsake Him

and live a worldly existence ; can it bring happiness ? That *Svami* is my helper. Is it a laudable thing to live without him ? (288) If I continue to live with my parents, how may I expect happiness ? My life will be spent quickly, and I shall not have accomplished that which should be accomplished in a human life. (289) Only after thousand of rebirths I have gradually come to possess this human body. Therefore one must make an effort to obtain the true accomplishment. (290) Without the possession of a human body, how can one have a manifestation of Shri Datta ? To see Shri Datta, this human body seems to me necessary. (291) If one is born into a body other than human, there will be no knowledge of what one's body is. Then how can such a one acquire the supreme spiritual-riches ? (292) The substance of those supreme-spiritual-riches is this ; as also the inner meaning of all the Vedas, namely, the possession of Shri Digambara. I must use the right means to obtain it ! (293) To remain here at home, and try to acquire Him will never be possible. Home and wife are but forms of sorrow. (294) In association with them comes desire and anger and an increase of the idea of Great-Difference. How then would I acquire *Sacchidananda*, [Existent-Intelligence-Joy], my *Svami* Digambar ? (295) In association with those here the troubles of my worldly existence will certainly increase, and I shall continually have to feel concern about happiness and pain. (296) This Worldly-existence is the jaw-of-death itself. Many have fallen into it. Even Brahmadeva and the other Gods know not its end, and the state of those who fell into it. (297) Whence have I come. Whither am I going ? Who am I ? What is my true abode ? How can wife and child and all else be completely ours ?

(298) These form our snares. Association with them is our snare, hard to avoid. Then we easily lose our freedom. (299) Accursed be association with them. Accursed be all bodily seductions. In association with them I shall never find rest. (300) Association with them is even worse than would be the state of a poor wretch who sought to make his bed on living coals! (301) If I say, they are my own mother and father, and therefore I should now care for them, I have to ask when their mothers and fathers passed into the next world who cared for them? (302) Janardan [God] fills this whole world. He is also even in a child. Who then is anyone's cherisher? Who then is anyone's supporter? (303) Whatever being comes to birth, it happens to him according to his *Karma*. He cannot find liberation until he reaps the result (of *Karma*). Such is the flow of birth and death. (304) Here is the fire (of *samsār*) plainly before one. Why should a seeing man leap into it? If it is destroyed, what happiness would he lack? (305) The door to the acquisition of happiness is this birth into a human body. Why should one reject this happiness and continually concern oneself with bodily and household affairs? (306) No! No longer let this be my concern. Oh, when shall I attain Shri Avadhuta! I must devote myself now to the certain attaining of Him. (307) I must devise at once whatever means may bring about my meeting with Digambara, and the laying of my forehead at his feet."

(308) After thinking thus, what did Dāsopant do? He who had descended to this earth as an *avatar*, chief among those to take human form? He said to himself, (309) "If I inform my mother and father of this, and they

refuse consent, and I remain with them, how will it be possible for me to meet Avadhuta?" (310) So what did this jewel-among-*bhaktas* plan and carry out? May you saints, and good people, be gracious to me, a lowly man and listen.

DĀSOPANT SECRETLY LEAVES FOR
AVADHUTA'S SHRINE.

(311) He had heard the story that had come down from mouth to mouth, from father to son, that at Mātāpur in the Sahyādri mountains Shri Digambara dwelt. (312) He said to himself, "Unless I go there I shall not meet with the Son-of-Atri, [Digambar]. I will go at once without letting anyone know of it." (313) Thus determining, and fixing his thought on the feet of Digambar, this chief-jewel-among-*bhaktas*, Dāsopant Mahārāj, started on his way.

(314) Leaving his home, and proceeding on his way, it seemed to him that Datta filled every step of the way. Datta filled all the ten directions. He saw Datta in all things animate and inanimate. (315) And as his feelings revelled at the feet of Datta, he saw Datta only both within and without his heart. He lost all consciousness of who he was, and where he was going. (316) Becoming thus one with Datta, he went joyously along. Who can adequately describe the good fortune of him on whom the son-of-Anasuya [Digambara] shows his favor! (317) Whenever he came to a stopping place there Dattatreya was, and gladly supplied all his wants. (318) As he (Dasopant) thought of Him (Dattatreya) Digambar manifested himself

in his lustrous form, for He was Sadcidānanda, Lord-of-the-Earth, The Soul-of-the-Earth, Digambar. (319) He who has the help of *Prārabdha*, has no fear of adversity or death, for wherever he is, there the Laxmi of success stands ready to serve him. (320) Blessed, blessed is Mahārāj Dāsopant! Blessed blessed is his extraordinary renown, for whom Shri Avadhuta, voluntarily revealed Himself in human form. (321) Blessed is his renunciation of wordly things! Blessed is his state of *vairāgya*! Although possessed with wealth, abundant and propitious, his heart found no enjoyment in sensual things. (322) Although at his home there was wealth enough to keep an elephant at his door, and a beautiful wife, possessed with every noble quality, yet having all this wealth, his feelings were not in the least ensnared by it. (323) He, to whom the objects of sense seem like poison, how would such an one become ensnared by them? Especially as he was an *avatar* in human form, descended for the salvation of the world. (324) As in the story of old, told in our books, Dhruva started searching for Shri Hari, so Dāsopant started on his journey, for the purpose of meeting Avadhuta.

THE PARENTS OVERCOME BY THEIR SON'S DISAPPEARANCE.

(325) When Dāsopant left the home, no one happened to see him, possessed of mighty power as he was. The eyes of all were bewitched, and so no one interfered with him. (326) The day after he left, the father and mother in great anxiety, began searching for him and day and night were deeply concerned for their son. (327) Messengers rushed hither, and thither, but he was seen by none. Although some

passed near him, yet he escaped the notice of all. (328) If my good listeners should ask me, why he was not seen by any, the answer is that as he went along, he had become Avadhuta Himself, how then could human beings recognize him?

(329) To the father and mother, anxious for their son, the people all said, "Why do you sorrow for him? You will meet him easily sometimes. (330) Kalikāla has no terror for him. In the past, present or future he has no cause for fear. Why are you anxious about him who is under the protection of the King-of-the-Yogis. (331) It is Shri Digambar who is protecting him, for whom He became a Mahār, and giving the Muhammadan king unlimited money, delivered the boy and brought him back. (332) Thus assured in many ways, the parents were comforted in heart and their minds arrived at this positive belief, "Sometime we shall meet again our darling."

DĀSOPANT MEETS KRISHNĀJIPANT AT HILĀLPUR.

(333) Turning now to Dāsopant Mahārāj, He who for the sake of *bhaktas* had become an *avatār*, journeying along arrived at Hilālpur. (334) It was a village in the Bedar subhā, and the Chitgopā *paragaṇa*. Because the best of the true-*bhaktas* was living there, Dāsopant was glad to arrive there. (335) The clerk [kulkarṇi] of Hilālpur and Dokolgi was a *yogi* and a *bhakta*. That is why Dāsopant came at once to where he was. His name was Krishnājipant. (336) Having selected a shady place, he was seated under a Sareti tree, at the side of his field. And

here arrived Dāsopant *Svāmi*, chief-of-*gurus*, tender as a mother and great. (337) I know not in what special way this man had in his former succession of births worshipped Shri Hari, or the various ways in which he had shown reverence to his *guru*. But it was because of that that Dasopant came there. (338) As the man looked at Dāsopant *Svāmi* he lost all consciousness of body. He saw directly before him the very form of Avadhuta. (339) He embraced his lotus feet, gazing again and again into his face. In the meanwhile saying to himself, "Has Avadhuta indeed manifested Himself to me?" (340) And as he looked at him, joy welled up in his heart. The whole universe seemed overflowing with supreme happiness. "Can this be the Supreme Brahma Itself, Intelligence having taken human form? (341) He seems to me to be really God. Although he has bodily parts, he is without parts. How wonderful that He should reveal Himself to my lowly person, He the Brother-of-the-Needy, Merciful One. (342) In seeing Him I gain my heart's desires. In seeing Him I lose my sorrows. At the sight of Him my heart is filled with joy. Why this should happen to me I do not understand." (343) Thus bringing joy to his heart, he again placed his head at Dāsopant's feet, and in a tender voice this *bhakta* made his supplication to the *Svāmi*.

KRISHNĀJIPANT INVITES DĀSOPANT TO HIS HOME.

(344) "Sadguru *Mahārāj*, Tender-to-the-needy, Saviour-of-the-lowly, I am the lowest among the low. By this sight of you I am happily blessed. (345) Where have

you come from? From here where are you going? Please inform me, Compassionate-One, Merciful one. (346) But now kindly come to my home, and render it holy, O Giver-of-blessing! In making my refuge at your feet, I shall escape the succession of births and deaths. (347) I am in a great fever from the three forms of affliction. I have seen no way for rest. But now as my Fortune rises, I see the way. It is the lotus feet of you, my Lord and King. (348) Place now your hand upon my head. You are no other than the Protector-of-*bhakatas*, tender-in-love-of-*bhaktas*, the refuge-of-*bhaktas*. O Ocean-of-Joy, take away from me the fear of this worldly-existence. (349) I am drifting away on the ocean of this worldly-existence! Grasp me by your hand and draw me out. Who, aside from you, O Protector-of-the-lowly, can save me? (350) You alone are my *sadguru*, You alone are the *guru* of my family line. Who, aside from you, O Shri Digambar, can enable me to become one who has accomplished his highest aim? (351) You alone are for me the guru-of-the-world. You alone are the *guru*-of-my-family line. Who aside from you, O Shri Digambar, can enable me to become one who has accomplished his highest aim?

DĀSOPANT CONTINUES HIS JOURNEY.

(352) To the request of this good *bhakta* Dāsopant Mahārāj replied as follows. "Your wish will be realized in the future. Be most sure of this. (353) I am now going on for a special purpose. When that purpose is completed I shall naturally return, and Digambar will fulfil the wish of your heart. (354) Thus replying to him, Dasopant, started on his way, full of happiness. He soon arrived

at the well known town of Prempur, considered as the Benares of the South. (355) He started at once for the temple, with the dust of the road still upon him, and then went for his bath to the Laxmi pool. Having finished that rite, he performed the other prescribed acts of worship. (356) After worshipping Mulalinga, and worshipping Ghritamari, he then went to the temple to worship the image of Prem.

DĀSOPANT'S PRAYER TO THE PREMA IMAGE.

(357) After performing the *madhuparka* offerings, he worshipped, with his lotus hands palm to palm. And out of the fulness of his joyous heart he thus addressed the God.

(358) "Victory, Victory to Thee O King-Mārtāṇḍa, Tender-in-Thy-love-to-Thy-*bhaktas*, Home-of-Joy, Infinite indeed is Thy Māyā, unapproachable by even Brahmadeva and other Gods. (359) Thy deeds are unapproachable and inapprehensible, O Advocate-of-Thy-*bhaktas*, Shri Mairāla, Compassionate-One, Mighty-Wave-of-Mercy, Husband-of-Mhālasā, Ocean-of-Pity. (360) Taking the side of those belonging to Thee, Thou destroyest the pride of I (as thou didst the demon Malla). Thou destroyest hypocrisy, (as thou didst the demon Mani) and makest Thy *bhaktas* happy. (361) Vyāsa and others praise Thee as the Lord of Premapur. Thou art he whom Brahmadeva and other Gods contemplate, O Malhāri [Khaṇḍobā]. (362) Overcoming the waves of passion through enlightenment, do Thou, O My-inner-soul, Merciful One, remain in my heart together with Thy wife Mhālsā, Peace. (363) I will apply the treasure-of-knowledge (as termeric powder) to my

forehead. I will lift up the tray (in the form of) my three-fold body, and will freely dance to the continuous sound of the loud music as token of my love to Thee. (364) Gladly will I perform the nine forms of worship, and place around my neck the garland of *cowrie* shells. Give me this promise that I shall remain at Thy lotus feet. (365) If Thou becomest the giver of this promise, how shall I any longer be troubled by Differences and No-Differences? Give me, O Digambar, to be *Sadcidānanda*, in whom is no Difference." (366) Thus offering flowers of praise, tears of love flowed from his eyes. Immediately Dāsopant received the *prasād* (termeric) from the God. (367) Having rubbed this precious gift over his body, he hastened on his way. Bringing salvation to men as he went along, he arrived at Nandigrāma.

DĀSOPANT'S METHOD OF LIFE AT NANDIGRĀMA.

(368) This town is also called Nāndēd, where the river Gautami flows continually. Finding this sacred place a delightful one, Dāsopant *svāmi* stopped there. (369) After his daily bath in the river he completed his austere devotions on the sand of the river. Then when it pleased others to give him to eat, he ate happily. (370) His rule was to ask no one for food. And moreover he was not conscious of whether he received food or whether he fasted. (371) He, whose heart finds its joy in God [Avadhuta], how could consciousness of body be possible? And he who has no consciousness of possessing a body, what can hunger or thirst be to him? (372) Hunger and thirst are natural laws of living beings. Yes, but the Witnesser-of-living-beings, the

Supreme-Being, the Wishtree-for-the-desires-of-*bhaktas*, was this Dāsopant *Svāmi* himself, Mighty One. (373) His food and drink was the contemplation of the image of Avadhuta. In drinking the nectar of that contemplation of the image of avadhuta his heart had full satisfaction. (374) He whose contemplation continued the same in the three mental states [waking, dreaming, sound sleep], and who never ceased for a moment his contemplation, the light of his moon-face appeared glorious to all.

PEOPLE WONDER AT DĀSOPANT'S APPEARANCE.

(375) As the men and women of the town watched this noble child-yogi, they said to one another, "What an *avatār* in human form he is! And to think that he has appeared here! (376) As one looks at his moon-face, one's *chakor*-eyes [A bird that lives on moonbeams] cannot be sufficiently satisfied. Blessed indeed is his mother, that she should have borne so beautiful a child!" (377) Others exclaimed, "Blessed indeed is that beautiful wife! We wonder what special prayer she made to Shri Hari. It was certainly by it that she became His wife." (378) One said, "He is a *Yogabhrashta*." Another said, "He is a person of noble birth." A third remarked, "His extraordinary austerities are being seen now." (379) Another questioned, "Think you that he has a father and mother? If he has, one would think that they would have hastened here in search of their son."

THE PEOPLE QUESTION DĀSOPANT.

(380) Some put the question directly to him. "In what part of the country is your father?" He replied, "Avadhuta is my mother and my father in every place. (381) He is my dear Father and my Mother. He it is who protects me. He it is who watches over me all the time. I have no one but Him." (382) As they listened to his reply, they all nodded their heads in pleasure, and remarked, "This is not a child. Shiva has manifested Himself in human form. (383) From now on the whole world will be saved through him. He appears a beautiful human being, but he is not a human being. (384) For, as his story falls on one's ears there arises in one's heart the desire to discard all worldly things. He is an Ocean-of-*vairāgya*, a Mine-of-the-precious-stones-of-intelligence." Thus spoke the people to one another, the aged to the aged.

DĀSOPANT GOES TO MĀTĀPUR

(385) Dāsopant now thought to himself, "I must do what will quickly bring about my meeting with my *Sadguru svāmi*. (386) So I will go to Mātāpur, for Shri Digambar is there; He who is The-Advocate-of-the-bhaktas, the Saviour-of-the-lowly, the Wish-tree-for-the-desires-of-the Needy. (387) If I do not first go to Mātāpur, how may I expect to meet The-Lord-of-the-Yogis. That is His place of rest. And His image there produces peace. (388) If I do not gain that fourth state [absorption into Brahman], how shall I attain His essential form? And Mātāpur, is the original place for gaining this fourth state."

(389) With this thought in mind Dāsopant started on his way, to whom Avadhuta was the loving friend in need. (390) Blessed is this Mahārāj, this Great (Dāsopant) whose name if any take, they can all easily realize their highest end. He descended to save the world. (391) When he passed to the other side of the Gangā [Godāvari river] the whole animate and inanimate creation seemed to be Shri Digambar. He seemed to himself to be Digambar. (392) Losing consciousness of who he was, or where he was going, he continued however to walk along. (393) He whose intellectual self was Datta Himself; He who was contemplating the Lord-of-yogis, he who became Datta, walked along.

DĀSOPANT ARRIVES AT MĀTĀPUR.

(394) He arrived first at the town of Mātāpur, truly the original seat (of manifestation) where dwells The-Lord-of-the-yogis because here He manifested himself. (395) He climbed up to the top of the mountain and entered into the temple, and seeing with feelings of love the image of Tripurasundari, worshipped Her with the sixteen-fold rites. (396) After having worshipped Her, the Mother-of-the-World, with these sixteen-fold rites, he stood reverently before Her with his lotus-hands, palm to palm, praising Her out of the fulness of his heart.

(397) "Victory, Victory to Thee, Mother-of-the-World [Jagadambā], Whose-form-is-that-of-Om, *Sadchi-dānanda*, Giver-of-Blessings, Creator-of-blessings, Primal-Bhavāni, Giver-of-Mercy. I bow to Thee. (398) I bow to Thee, Ambā, with Eyes-like-lotus-leaves, I bow to Thee,

Ambā, The-cream-of-the-whole-Vedas, I bow to Thee, Ambā, Primal female, Merciful-One, Compassionate One. (399) O Ambā, Brahmadeva and other Gods, becoming like bumblebees serve at Thy lotus-feet, desiring to suck the honey, which is in the form of universal mercy. (400) It is difficult even for them to attain Thee, and here am I one dull of understanding. If, therefore, Thou doest manifest Thyself to me, it will indeed be a wonderful thing in this world. (401) These wonderful acts of thine are infinite, unapproachable, inapprehensible by all the *Vedas* and *Shāstras*. If Thou wilt take me as Thy child on Thy lap, it will indeed be a wonderful thing in this world. (402) Even the great can never take their seat on the royal throne, but the king's son can use it whenever he wishes. (403) Now Thou art Divine-queen, Mother-of-the-World, Goddess-of-the-World, and I truly am but Thy child. Give me Thy glorious favour. (404) Favour this lowly child of thine, and help me to meet Shri Digambar, for aside from Thee, O Ambā, there is no door to the attaining of Digambar." (405) Thus as these handfuls of word-flowers were placed at the Goddess' lotus feet, he was unable to satisfy his desire for the continual beholding of Her glorious feet. (406) But as Dasopant's thought centered on the feet of the Goddess, he received Her return-favour [*prasād*]. With that *prasād* came the welling up of joy, and the easy attainment of Shri Digambara.

DĀSOPANT VISITS THE SHRINE OF ANUSUYA

(407) After receiving Ambā's blessing, Dāsopant remained there for five nights. You ask, what he then did, this Mahārāj, this full human-*avatār*, this Great One?

(408) He started on his way from there and began climbing to the summit of the Sahyādri range of mountains. That was the rest-home of Yogeshvar, where everything was joyous. (409) Having received Ambā's blessing, it occurred to Dāsopant's mind that he would first visit the shrine of Anusuyā on his way and then continue his ascent of the Sahyādri mountain. (410) With this purpose in mind, that jewel of a *bhakta*, prepared then to make this visit to Anusuyā. (411) He said to himself, "Anusuyā stands for knowledge glorified. She stands first among dutiful wives. Through Her womb my Lord [Digambar] Statue-of joy, became an *avatār*. (412) As Dattatreya, with a three-face form, He descended through her womb. Blessed is this first of mothers, renowned in the *Vedas* and *Purāṇs*! (413) Blessed is this mother, Anusuyā, chief among dutiful wives, to see whose goodness Brahmadeva and the other Gods came, assuming human form.

THE PURĀNIC STORY OF ANUSUYĀ

(414) The story of Anusuyā is told in a Purāṇa. Listeners to the reading of the Purāṇs have heard the story. There is certainly no necessity for my relating it here. (415) It is foolishness for me to relate to you the stories of the *Vedas* and *Shāstras*, since you know the inner contents of them. (416) There is no lack of food in a rich man's house. Still when he is invited to dine by some poor person, he, as being friendly to the poor, gratifies the kindly wish. (417) So, you listeners, are kindness itself, while I am dull of intellect and weak. But receiving strength from your favour. I desire to relate the story of Anusuyā.

(418) Anusuyā was simply a mine of knowledge. Her heart found its enjoyment at her husband's feet. Her husband, praised in *Shastras* and *Purāṇas*, was the renowned *rishi*, Atri. (419) She had no other divinity aside from her husband. She regarded her husband as the supreme Brahma Itself. She was as absorbed in the service of her husband as an avaricious man is in his acquired wealth. (420) Her husband alone was her wealth. Her husband was the very life of her life. She never allowed a moment to pass without some service to her husband. (421) She jumped at every opportunity of serving her husband. She took no pleasure in anything but in her husband's service. She would hasten to his service, leaving every other object of interest. (422) She considered his service as the fulfilment of her ambitions. In his service she saw the attainment of the supreme-spiritual-riches. Such being the teaching of the *Vedas*, she followed it. (423) She was thinking of her husband during all the three states of her time [waking, dreaming, and sound sleep]. All her joy she sought at her husband's feet. She had no other occupation, but the service of her husband. (424) Wherever her husband's feet made footprints, there she wished she was the earth. She who had in her heart such wishes, she indeed is a blessed woman in the three-worlds. (425) Whatever her husband wanted, she jumped to supply it. If he was in any distress, she was ready to give her own life to ward it off. (426) She considered her husband as her *sadguru*. She was ever ready to obey his wishes. Her joy was in following the desires of her lord. (427) The woman who conducts all her devotions according to the wish of her lord, she is blessed in the whole of the three-worlds. In remembering her people are saved. (428)

The ethical teaching of the *Vedas* is that a son should worship his mother and father, a woman should worship her husband, and a householder should worship his guests.

(429) Anusuyā's ears having taken in the teaching of the *Vedas*, the renown of her devotion to her husband's feet filled the three-worlds, and Brahmadeva and the other Gods sang her praises. (430) The service of her husband was her religious rites [*tapa*] which she carried on in that one form. Her abundant love was ever new, and her joy was ever increasing.

(431) Seeing her *tapa* [acts of devotion to her husband] the gods had a desire to see her. And pointing to her with the fore finger praised her, "Blessed is this devoted wife," they exclaimed. (432) Now it happened that the great, learned, and glorious divine *rishi*, by name of Nārad Muni, who wanders over the three-worlds, (433) with a *vinā* in his hand, and his lips repeating with loud shouting the name of Nārāyaṇa, Hari, seeing Anusuyā's extreme devotion, arrived on this world. (434) And as he saw her devotion to her husband, he was filled with intense love for her. With feelings of reverence he praised her, paid her homage with joyful emotions, and then started on his way to Heaven [Satyaloka]. (435) In this Heaven [satyaloka] the *Muni* described to Sāvitri the reputation of Anusuyā. "One should call her blessed", he said, "chief among dutiful wives. (436) In all the three-worlds I see no one equal to her. You are the queen wife of Brahmādeva, but I cannot say that you are equal to her." (437) Thus talked to by the *Muni*, Sāvitri, felt ashamed, and complained of it to her husband. (438) In the same way both in Vaikuntha (Heaven of Vishṇu) and in Kailās [Heaven of Shiva] the *Muni* told

the same thing to Ramā and Umā. They also felt ashamed, and complained to Viṣhṇu and Shiva.

(439) Seeing what results Anusuyā's acts of service were bringing forth, what did Brahmā, Viṣhṇu and Shiva do? (440) but take the guise of guests, and the three arrived at the *āshram* of Atri. The Muni was away, performing his austerities. Anusuyā had remained at home. (441) How extraordinary was this woman, Anusuyā, that Viṣhṇu, Shiva, and Brahmā should come to visit her, to satisfy their hearts by the sight of her devotion to her husband, and to give her a blessing in person. (442) The three took the form of Brahmans, and entered the *āshram*, saying as they entered, "We are guests, who come to be dined." (443) As soon as these words fell on her ears, Anusuyā came out of the house, and graciously paying them homage, said to them very joyfully, (444) "Come into the house. The lord of the house has gone to perform his austerities. You are indeed Supreme Gods. May I have your favor. (445) By the time I finish the preparation of the meal, my lord will certainly have returned. Seat yourselves for a little while, while you wait." (446) The three had however, really come to test her, to see what was the strength of her devotion to her husband. That is why they had come, and so they said to her, (447) "We are altogether overcome with hunger. We are almost dying. So give us to eat at once, and satisfy our need. (448) A guest is Viṣhṇu himself. A guest is Shiva, A guest is Brahmadeva. This is the well known teaching of the *Vedas* and *shastras*. (449) Your Lord knows by heart the whole of the *Vedas* and *Shastras*. You also are acquainted with them, and we would not suffer the making of any delay.

(450) If you give us food, your lord will be very pleased. Raise therefore no question, and quickly give us to eat."

(451) Listening to their words, and bringing to mind the feet of her husband, she prepared well seasoned food, and said to them, (452) "I have no question, but that you are Brahmā, Viṣṇu and Shiva. Arise and eat. The food is now ready." (453) Thus addressing them, she first brought water for their bath, and as they finished she provided the beautiful silk garments [*pitāmbar*] for them to put on. (454) She then brought and gave them the fragrant paste, flowers and other things they needed. Joyful in heart, she placed the jewelled plates before them. (455) Remembering her lord's feet, she produced the well seasoned food. Seeing it, the three said to her. (456) "We are not like other Brahmans. We have a very strict rule. Unless it is observed, we shall eat none of this food. (457) You are chief among dutiful wives. Your renown has reached throughout the three-worlds. Listen to what we say, and do accordingly." (458) She replied, "Your wish is my authority. I will truly do all you ask me. Whatever satisfies you, will be a pleasure to Viṣṇu and Shiva." (459) Hearing her gentle reply, Viṣṇu, Shiva and Brahmadeva were pleased, and said to her "Serve us unclad. (460) If you have the worshipful spirit towards guests, you must serve us with this well seasoned food, entirely unclad. Only then will we eat at your house." (461) As she heard these words, her mind was thrown into utter confusion. She said to herself, "Let me die! This is too terrible! (462) If I do not listen to their request, these Brahmans will turn away. And these are not Brahmans. They are Brahmā, Viṣṇu and Shiva." Thus she thought to herself. (463) Then standing for a moment perplexed, and thinking of her

lord in her heart, she cried out "O Protector-of-the-lowly, save me from this shame! O Beloved-of-my-Heart. (464) All my life, aside from you, every man was to me like a father. If this feeling of mine is indeed true, you will protect me from this shame. (465) If my trust is truly in your feet, you will at this time save me from this shame, O Lord-of-my-life, O Merciful one. (466) You are my dearest and nearest. You are my family divinity. Aside from you I have no divinity. So rush to my help at this time. (467) The dust of the feet of dutiful wives, that is the kunku that I use to mark my forehead. If this is so, then save me now from this shame." (468) Thus thinking of Mahārāj Atri, she took in her hand his water jar, and sprinkled the three guests. They turned into infants. (469) Seeing these infants with her lotus eyes, she was overcome and sank in an ocean of happiness; again and again she gazed at their infant faces, and kissed them in her joy. (470) She said to herself, "These three infants are like three suns at their rising. As one sees their light, sun and moon are like fire-flies. (471) Before their light what is that of the poor moon! How great is my good fortune! I wonder why it has arisen! (472) During all my life I have not seen the treasure of a son of my own. Now how shall I make the wave offering over these babes?" (473) Saying to herself, "My desire is being fulfilled" she closely hugged the babes. This was a blessing difficult to obtain even by those who perform the *agnishthoma* and other sacrifices. (474) They, by whose power took place the acts of creation, and at whose remembrance the evils of the Kalikāla flee away, becoming babes, played before the sight of Anusuyā. (475) Blessed is the good fortune of Anusuyā, that the three gods, Brahmā and the others should be-

come babes, and joyfully play before their mother. (476) As she hugged the babes, a great joy filled the universe. Waves of joy overflowed the mother. (477) As she again and again looked at the babes, her feelings were overcome with joy. How can one sufficiently sing her praises! Praiseworthiness is deserved by her alone. (478) But still thinking of her lord, she took up the three babes, and joyfully placed them in a cradle. (479) The cradle was the eight-emotions (of her heart). Over them shone the beautiful moonlight of love. The mattress was Peace. The bottom of the cradle was soft. (480) Putting these child avatars to sleep in such a cradle, she again and again sang to them her cradle songs.

ANUSUYĀ'S CRADLE SONG.

1. Chorus.

"My Babes, *jo, jo, jo*, good and beautiful, Brahmā, Vishṇu and Shiva.

You are a cloud of mercy. Hearing of your compassion, you have given to me, a childless woman, the gift of three sons, through your kindness. Chorus.

2. That I see these babes is simply the fruit of my frequent bowing at the lotus feet of my kindly Atri.

3. These jewels of infants seem perfect in the six *gunas*, eyes of my eyes, and my inner light.

4. Your kindness is infinite, I cannot return your goodness, O Giver. The dust of your feet brings blessing. Victory, Victory, O, Dīgambar."

(481) Singing this cradle song, she made them happy, singing Victory, Victory. And as her emotions went towards them, she began to sway back and forth in the excess of her joy. (482) The eight-emotions crowded upon her, as she shook and perspired in her emotion. How can one sufficiently sing her praise, that Vishṇu and Shiva should play before her? (483) Blessed be Brahmadeva, who put aside his greatness, became an *avatār* for the sake of his *bhaktas*, that He might give them their heart's desires. (484) Be they women, Vaisyas, or Shudras or Brahmans, who are at the head of these, if any one among these comes to Raghavendra for help, He manifests Himself for their aid. (485) The advocate-of-his-*bhakta*s, is the title tightly fastened to his feet. It requires only to come to Him for help and the Merciful One gives a place of joy. (486) Anusuyā's *tapa* in the form of devotion to her husband, becoming known everywhere, the Supreme Gods, spirits in human form, Vishṇu and Shiva, manifested themselves. (487) Blessed is this chief jewel of a dutiful wife. Blessed is the earth she trod. Where such a faithful wife lives, blessed, blessed is that place. (488) The very heavens could not contain the glory of the home, where Vishnu and Shiva manifested themselves. For her these *avātars* came down to the earth, caring nothing for the effort. (489) As these babes filled her eyes, this dutiful wife lost bodily consciousness. With the light shining within and without her, how could she have any consciousness of body? (490) Anusuyā easily had such a sight of God as they do not have who depend on austere austerities, or the eight-forms-of *yoga*.

(491) When Brahmā and the other Gods saw her intense feelings and manifested themselves as infants, then what did Indra and other Gods do? (492) "How are the acts of creation and the like to go on properly?" They said, "How are we to plan for it? We do not know how to plan." (493) The god Indra said to them all, "Not realizing the glory of devotion to a husband, I conceived a desire for Ahilyā, and as a consequence my whole body became covered with eyes. (494) And how many there are, who, not recognizing the value of such devoted wives, have fallen. (495) How many indeed! Simantini, worshipped a married couple, giving them garments and ornaments as though they were Shiva and his wife. The Brahman lad who, in jest, had come, pretending to be a wife, became a woman. (496) For this reason even the Vedas and other Shastras cannot sufficiently praise fidelity to a husband. For, bound by promises to Savitri, Ramā and Umā, the three gods (their husbands) became infants. (497) Recognizing the lotus heart of a devoted wife, lovable, and in full bloom, the three have become babes and are sucking the honey of love. (498) The bumble bee bores into the hardest wood, but it will not in the least injure the lotus flower, so these three, Brahmā, Vishṇu and Shiva are caught in the love lotus of a devoted wife. (499) Now to free these three depends on that same devoted wife. Aside from her (Anusuyā) there is certainly no other way. (500) If she should have compassion upon them, then only the three can come back to their former abode and in their former forms." (501) Thus Indra expressed his sorrow to the *guru* of the gods.

Turning now to Sāvitri, Umā and Ramā, they were deeply concerned for their husbands. (502) Just then

the divine-rishi [Nārad] appeared and said to the three wives, "Your husbands have become babes in Anasuyā's house. (503) The three have become beautiful babes and are playing in the cradle of her bosom. Now you must exercise the power of your might and bring them back in their former shapes. (504) When I described to you the excellence of the faithful wife, you took offence. Do you now see what power a devoted wife possesses? (505) You are the wives of Gods. It is by your power that this world moves so regularly. Why are you worrying? (506) She is merely the good wife of a Brahman. What power indeed has she! You are the Primal-Powers. What is she before you!"

(507) The three godwives listened to the Muni's sarcastic remarks, and still feeling anxious they asked him what they should do? (508) "We did not believe you at first," they said, "and put the devoted wife to a severe test, but we have now experienced naturally the result of it. (509) Now tell us how we are to get back our husbands, O Sir, noble *Muni*." Thus reverently speaking to the *Muni*, they paid him loving homage. (510) The divine-*rishi* laughingly said "You must go as suppliants to Anusuyā. Only thus will you be able to get back your husbands. (511) She will have compassion on you, and will make you a gift of your husbands. Aside from this there is no other way of getting back your husbands. (512) The three, seeing that the work of creation and so forth was very laborious, they have become babes to avoid that hard labor. (513) And in the act of drinking her milk of love, she in her turn

is experiencing supreme joy. They will, therefore, not return again to their former state. (514) They are playing in the fullness of joy in order to pay respect to the devotion of a faithful wife. Therefore you must needs go reverently to her as suppliants."

(515) They trusted to the *Muni*'s words, and the three joyfully started on their way. They arrived at the home of Anusuyā to get back the lords-of-their-lives. (516) The wife of the *Rishi*, recognizing that the godwives had come to her *āshrama*, embraced them, and led them into the inner rooms. (517) Passing through three doors, she led them into the fourth room, where the Primal God [Nārāyaṇa] in His beautiful three faced form was playing. (518) When they saw the three babes in the cradle of Anusuyā's love, all three were astonished, and exclaimed "How wonderful this is!" (519) They saw Anusuyā, in the fourth state of mind, holding with full attention the cord of the cradle, and in her intense joy singing her cradle song, "Jo, Jo, Jo," (520) And as she sang the cradle song, her feelings took their very form, and in the midst of her song "Jo, Jo, Jo," Atri muni returned. (521) He, Mahārāj, was a mass of knowledge, and there was no end to his austerities. Amongst ascetics he was recognized as Vyomakeshi [Shiva] Himself. (522) He was one whose brilliance the heavens could not contain. The earth where he lived was made blessed. And it was his wife, Anusuyā, who stood first in Fidelity-to-husband. (523) Even she, who excelled all in Fidelity-to-husband, saw that her lord had come back to the *āshram*, she arose lovingly,

and in joy bowed at his lotus feet. (524) The great *Muni* said to his wife "What is this sound of "Jo, Jo, Jo,?" How have you obtained these babes? Tell me in detail" (525) Anusuyā placed her head on his feet, sprinkled by her tears of love, and with palm to palm in a humble voice she first related to him how the children were in the house and so on. (526) And further with joy she exclaimed, "May my head be ever at your feet. If your assuring hand is on my head, who can sufficiently describe my good fortune? (527) This is merely the fruit of my heart's worship of the lotus feet of my lord. Brahmā and the others were pleased with me, and becoming babes, are playing in the cradle of my bosom. (528) Shall I now make a wave offering of myself before these babes? The house is unable to contain their glory. They must really be Vishṇu and Shiva. (529) Knowing me to be among the very lowly, and knowing that I felt intensely the want of a child, through your favor they gave me these jewels of babes."

(530) As the *Muni* listened to his wife's loving words, the very heavens were unable to contain his joy. Then seeing the three visitors, he said to them, "Mothers, why have you come here?" (531) The three very humbly replied to the *Muni*, "We did not know the power of this faithful wife and we have put her to the severest test. (532) The consequence is that our husbands, Gods of gods, seeing the virtue of Fidelity-to-husband, have of their own accord become babes. (533) Now have mercy on us, and give us back our husbands." Thus they requested the *Muni*, and praised Anusuyā. (534) "Victory to you Anusuyā, mine-of-knowledge. You are chief among those who are faithful to their husbands. Blessed, Blessed are you in the

three-words. We have no where else seen such a faithful wife. (535) Ignorant of your greatness, great pride swelled within us. But now having seen your lotus feet, all our feelings of pride have vanished. (536) Be merciful to us, mother, and give us our husbands." And with this plea, they held the feet of Anusuyā. (537) Blessed is Vishṇu, Shiva, and Brahmā, Blessed is Sāvṛti, Umā and Ramā, who putting aside the glory of their own authority, increase the glory of their *bhaktas*.

(538) The *Rishi* was pleased with what the godwives said, and turning to Anusuyā asked her to bring his water jar. (539) She brought the water, and in love reverenced his feet. He then sprinkled the babes, and they assumed their former shape. (540) Four-faced, and on a lotus seat, Four-armed, the husband of Kamalā, and the Five-faced one, the husband of Umā, now revealed themselves. (541) Seeing directly before him Brahmā, Vishṇu and Shiva, the *Rishi* could not restrain his sobs. Tears of love flowed from his eyes, and the eight-feelings filled his whole being. (542) As these eight-feelings crowded in upon him, they altogether removed his consciousness of body. He even lost the consciousness that he ought to be praising them. (543) What an overflow of joy the *Muni* felt! What a shower of divine happiness! What a find of a well of overflowing gladness! (544) Where Brahmā Vishṇu and Shiva manifested themselves there the very heavens were unable to contain their glory. It seemed as if millions of suns had risen at one and the same moment. (545) Seeing the *Muni*'s absorbed attitude, Brahmā and the others rejoiced, and arousing him to consciousness said "Blessed, Blessed". (546) As soon as the *Muni* came to

consciousness, he tightly grasped the feet of Viṣṇu and Shiva. And as he again and again bowed, he exclaimed, "Have mercy on me". (547) He placed his head at their feet. Making a hollow of his palms, he joyfully and lovingly sang the praises of Viṣṇu and Shiva. (548) "Victory, Victory to Thee Brahmā, Creator-of-the-universe, Ornament-of-the-Vrishni-line, Protector-of-the-universe, Giver-to-universe-Thy-Heavenly place, Lord-of-Dākshāyaṇi, I bow to Thee. (549) Brahmā, Viṣṇu and Shiva ! Only in name does there appear any difference to men, for, you are really one, just as in the water of many jars there are many reflections of the one sun. (550) The gold is all alike, but the ornaments vary in form. Earth and the jar made of it, are both different, and yet not different. So you, *Sadcidānanda*, [Brahma is existent-Intelligence-Joy] absolutely perfect, how can there be in you three any difference? (551) As one thinks of you in the heart all three-fold distinctions vanish. One thread but making many pieces of cloth. Such a sight he obtains. (552) He, who, opening his eyes, sees all as one, how can he see varying creations, for to him the idea of difference and non-difference disappears entirely, like a plunderer he readily gains the plunder of Non-Duality. (553) Therefore your contemplation, and your glory are unapproachable, and inapprehensible to even the *Vedas* and *Shasṛtas*. Vyāsa and the others found their limit when they attempted to describe you. (554) I do not know what good deeds I performed in my many previous births, nor whether I made over to Brahmā whatever I did. But it is because of that, that my eyes are now filled with the sight of your lotus feet. (555) There are those who, that they may see you, repeat *mantras*, make use of the five-fire rite, or wander

from forest to forest, but they find it difficult to have the sight of you. (556) That they may see you some make gifts, others perform the holy fire-sacrifice, others dig wells, and ponds, build walls round temples or erect rest-houses in forest, but fail to see you. (557) Just as the rivers Gaṅgā, Yamunā and Sarasvati make the universe holy, so you have purified me, a lazy man, by the sight of You. (558) O Giver, I have no way of returning this kindness of yours that just by this chance bowing to you I shall escape the succession of births and deaths. (559) With this bowing to you, all my confusion of mind has vanished. And what joy I have gained! I cannot measure it! (560) You are beyond knowing and not-knowing: You are the images of joy. You have saved me by the power of mercy, regarding me as your child. (561) I see to-day the good deeds done in the many former births, come to fruit, for to-day I have seen your true form, and my eyes are filled with joy." (562) Thus he spoke to them, and again and again praised the Three. And they with joy in their hearts said to the *Muni*. (563) "Blessed, Blessed, are you, father, Atri. Blessed is the devotion of your wife. It is because we saw her excellent acts of devotion that we all came here. (564) We did not realize the power of her devotion. It seemed very strange to us. She turned us into babes, and joyfully played with us. (565) Blessed is she, chief among those devoted to their husbands, to whom Sāvitri, Lakshmi and Bhavāni have come to prostrate themselves before her. What she has done has no limit. (566) We are well pleased with you. Ask of us any boon that your heart desires. We shall give you the boon and quickly return to our own abode." (567) Hearing the assuring words of the Gods, Atri *muni* placed his

head at their feet, and joyfully said to Vishṇu and Shiva, (568) "Give the promise of the gift to her who caused your coming. I am satisfied by merely the sight of you. I have no wish whatever. (569) The full satisfaction of my desires is to be at Your feet. If my head is there, I have nothing else to ask for. (570) Asking implies that you are far from me, therefore, I do not wish to ask for anything. I have had enough of asking as I behold Your perfect feet. (571) Your feet are very holy. To make a request is like defiling oneself by the touch of a *Maṅg*. May I never be an unprotected child. This only is my wish." (572) As the Gods heard this request of Atri, they were pleased and said to Anusuyā, "Ask a blessing, O you of Devotion-to-husband." (573) Then what did Anusuyā do, but arrange three seats, and seated on them Vishṇu, Shiva and Brahmā with their wives; (574) Sāvitri and Brahmā of the lotus seat, Kamalā with the father of the lotus-born, and Gauri with her husband. To these she paid joyful reverence. (575) But first joyfully worshipping and praising the lotus feet of Atri, she then, the wife of Atri, made the following request of Vishṇu, Shiva and Brahmā, (576) "Victory, Victory to Thee, Brahmā, Vishṇu and Shiva Ocean-of-compassion, Bestower of-mercy. There is no limit to Your kindness. And I can never return your favors. (577) I am the lowliest of the low. I have never had a child. It is by your mercy that I have seen a son's face. (578) These three sons, possessing the six-qualities have been the most precious light for my eyes. They have been the precious jewels of the ornament on my bosom. (579) I want to see these all the time, and play with these joy-statues. For this I am an earnest suppliant at your lotus feet. (580) Grant me my heart's desire, and give me the gift of three

sons. You are very merciful. This is the wish I ask to be fulfilled. (581) Give me those very three babes whom my eyes saw, those whom I put to sleep in the cradle of my bosom, and whose glory has attached itself to my heart. (582) I shall then see with my own eyes the childish plays of these babes. This alone is my wish, O my *Svāmis*, fulfil my wish." (583) As the three, Vishnu, Shiva and Brahmā, listened to the request of Anusuyā they could not contain themselves for joy. And they said to one another, "We can easily bring about a manifestation for her sake." (584) And so laying their plans, Brahmā, Vishṇu and Shiva were glad and said to Anusuyā, "Receive this boon, mother-in-chief, devoted-to-your-husband. (585) For your sake, we, who are a trinity, will become Unity, and become your child, O beautiful faced one." (586) So saying, in accordance with their boon, right before her eyes, Brahmā, Vishṇu and Shiva appeared in an *avatār*. (587) O ye saints, reverently and kindly listen to the date and the day of the week on which Dattātreya became an *avatār*. (588) It was on the second day of the dark half of the month of Kārtika, on a Monday, under the constellation of Krittikā, that Shri Digambar descended as *avatār* in the home of Anusuyā. (589) Beautiful was he with his feet placed together. He obscured the light of a million suns. Around his beautiful waist was the yellow silk garment. Around his neck a garland of flowers displayed its beauty. (590) He was of a complexion purely dark, tender-limbed, a face with a soft smile, extraordinarily beautiful. A crown on his head, and alligator shaped earrings glistened in his lordly ears. (591) His six arms bristled with weapons, of various kinds in each hand. Such was the fair form in which the giver of blessing to Atri manifested himself.

(592) In his two lower hands were a rosary and water-jar. In his middle hands a musical instrument and trident. In his glorious upper lotus hands the divine conch shelf and disk displayed their beauty. (593) Seeing this babe, Digambar, Anusuyā could not restrain her sobs. Tears of joy flowed from her eyes, and she sank in the sea of happiness. (594) She attempted to speak and her speech was filled with divine joy, and as this beautiful joy crowded in upon her, Anusuyā's feelings overcame her. (595) When her feelings were absorbed in divine joy, bodily consciousness wholly disappeared, And with the total vanishing of bodily consciousness, this mother became absorbed in the divine joy. (596) Blessed is that woman Anusuyā. She lost all bodily consciousness. The eight manifestation of emotions, such as inability to move, and the like overcame her completely. (597) The loving Anusuyā sat lost in contemplation under the tree of Absorption-in-Brahma. Imagine what the condition of the *rishi* Atri was at that time! (598) As his eyes saw the Image-of-joy, divine joy gushed forth from all his organs, and as the *rishi* felt its inspiration his feelings became absorbed in Avadhuta. (599) And as his feelings became absorbed in Avadhuta, all within seemed Avadhuta. Nor was there any place vacant of Avadhuta. (600) Then the two, the *rishi* and his wife, submerged in the sea of joy, were brought to consciousness by the gods. (601) Just then Indra and some other gods by chance appeared there. In their joy and gladness they showered flowers down on the two. (602) Softly the drums beat, and Nārad and Tumbar sang in their Divine joy. All the great *rishis* now assembled there, Vashishtha and the other great *Munis*. (603) The fourfold Deliverances, namely Unity-with-the-Divine, and the others

were already serving there at the Āshrama of Atri. *Riddhi* and *Siddhi* [the attainments from yoga] were wandering about before his door in hurry back and forth. (604) Forgiveness, Restraint and the multitude of other helpers stood there with joy, rebuking Lust, Anger and the like, saying to them, "You have no business here!" (605) No one turns away *Vairāgya*, Forgiveness and Right-thinking. Humility and all the other like virtues live in intense joy. (606) Gaṅgā, Yamunā and other rivers, wishing to possess their own purification rushed to the āshrama of Atri. (607) So now there were loud shouts of joy by the gods at the āshrama of Atri. With joy they sang the praise of the infinite nobleness of Atri and Anusuyā.

(608) Anusuyā then took the babe, Digambar, on her lap, and again and again kissing it, lovingly held it to her bosom. (609) The promised blessing of the gods was "Datta traya" [Three are given you] and hence his name Dattātreya. It was because of Anusuyā's devotion that Svāmi Digambar manifested Himself. (610) If one utters the word Shri Digambar even casually, he is not affected by the wind of samsāra. He ever lives in the home-of-peace, for my Lord is the giver of peace.

(611) Brahmadeva and the other Gods with their wives, joyously singing the praises of Anusuyā's goodness, went back to their own abodes. (612) And my Svāmi Digambar continued to live in Anusuyā's heart as His home. Such is this gladsome story, making every one happy.

(613) You may say "This story is from the Purāns, then why did you relate it?" I reply, "It is Shri Avadhuta

Himself, who has made me repeat it." (614) This is the life of Dāsopant, who is Shri Avadhuta in visible form. So he has often told me in a dream and causes me to repeat this story of Himself. (615) Digambar lives on the point of my tongue and causes me to relate his own story. Were it not for this, would my tongue have moved? (616) He who hears and causes to be heard this story of Anusuya will have posterity and wealth. This is the promise. (617) That mountain is a forest of joy. Its trees are Union-with-the-divine. Through the power of *yoga* the *Yogis* find rest in their shade. (618) Here are many kinds of vines of true *bhakti*. There is the fragrance from the flowers of Faith. And as the breezes of Enlightenment blow, unchangeable joy delights the heart. (619) The gardner of the place is Right-Thought [*Viveka*]. He digs channels for the many feelings, and lets the pure water run into them. The young shoots of Thought begin to appear. (620) Here and there are beautiful fountains of *Vairāgya*. Peace, like water, flies upwards through the bodily organs. All around the fountains green lawns of good-desires display beauty. (621) In the shining pond of Non-anger, the water of freedom from desire fills it to the full. In it grow beautiful lotus flowers of reverence, fit for offerings to Shri Deshika (the God Digambara.) (622) On its trees of joy, the birds of Desire-for-Salvation are continually singing songs of Non-duality, in their happiness. (623) The divine fruits of this forest only the *bhaktas* of Guru can partake, who have separated themselves from sensual things, and thus become free from old age and death. (624) Some make there their seat of the Four-means. And sitting on it perform their austerities, for the sake of the giver of

a boon to Atri. (625) Some perform the eight-sided-yoga. Some give up the severe austerities and perform *rajagoga* for the sake of the great Yogi. (626) There are some, who pass through the three rooms, and entering the fourth, there they see Shri Digambar. And their sight enters into Digambar. (627) Some gladly pass their time in centering their vision on Digambar, or overcoming the vision, themselves become entirely the vision itself. (628) Some *bhaktas* make ashes of their Doing and non-Doing and lovingly rubbing them over their bodies shine as if they were bodiless. (629) Some fast from all sensual things. Some cease their fasting in oneness with the divine form. Some show their kindly heart towards all creatures. This is the fruit they eat. (630) Thus many *bhaktas* dwell in that mountain, and one must think of the trees and rocks there, as joy in personified form. (631) On Mount Drona lifegiving nectar is difficult for all to obtain, but God Daṇḍapanī by the nectar which consists in contemplation gives the herbs on Sayhādri the power to ward off old age and death. (632) He who obtains this nectar of contemplation of Shiva, Kalikāla grovels at his feet. He becomes Brahma itself and so acts. How can he then have the succession of births and deaths? (633) Indeed, how can there be on that mountain the succession of births and deaths! Living there one's body becomes immortal. (634) For this reason some great *rishis*, and some great *yogis* remain happily always on that mountain. (635) That mountain indeed is a place of gladness of heart. That mountain is Kailas itself. Any one living there can without effort have the immediate vision of Digambar. (636) At the foot of the mountain, there is a holy place called

Devadeva, and a holy watering place called Sarvatirtha. Because all holy waters flow there continually, they get the name of Sarva-tirtha.

DASOPANT CLIMBS THE MOUNTAIN TO
DIGAMBAR'S SHRINE.

(637) Turning now to Dāsopant Mahārāj, to whom Shri Digambar was helper in time of trouble, he having bathed in Sarvatirtha worshipped his family deity. (638) But He who was of no family line, how could he be a family deity to any one? Still He was Dāsopant's family deity. Dāsopant knew none but Him. (639) Dasopant saw Him in all creatures. He contemplated Him in all his three mental states [waking, sleeping and sound sleep]. Not a moment was He out of his thoughts. Naturally He was Dāsopant's family deity. (640) So Dāsopant worshipping his family deity, putting aside all other affections, and keeping the great Yogi in his mind, he easily continued to climb the mountain. (641) As he climbed the mountain all his thought centered in Avadhuta, and entirely losing consciousness of body, he had no thought of who he was, or where he was going.

DASOPANT'S APPEARANCE EXCITES CURIOSITY

(642) As people of that place saw him, they said to one another, "Who can this perfect looking youth be? His face shines like the moon. (643) Judging of his age, he seems about twelve years old. Though but twelve years of age, the light from his face is extraordinary. Can it be

that Avadhuta has manifested Himself in human form to save us people. (644) Some said "This child is Digambar." Others said, "He is Supreme God." Still others remarked, "Whose boy can he be! He must have lost his way." (645) Some, as they watched him, forgot to continue their contemplation. Others, putting aside their silence, entered into conversation with him, "From where are you? Who are you? (646) Have you lost your way? Explain it all to us. As we look at you we feel all through us waves of joy. (647) Are you the son of a king? or are you a holy Brahman? As we see you, you seem very strange to us. (648) You seem exceedingly charming to us. How does it happen that you have come into this forest? This is a place where the naked *yogis* make their abode. (649) Your body is exceedingly tender. How can you endure the heat and the wind? How will you get food and other necessities in such a place as this? (650) When a son like you left their home, how was it possible for your mother and father to remain in their home? For what purpose have you come here?"

DASOPANT REPLIES TO THOSE QUESTIONING HIM.

(651) To the questionings of the people there this chief among true *bhaktas* replied, "For a right purpose Digambar has brought me here. (652) If you ask me, what is the purpose, I will certainly tell you its meaning. Listen to it, good people. (653) In accomplishing a special purpose, no other purpose should exist. Having this purpose, I have naturally come to this place. (654) I felt that my purpose would certainly be fulfilled in this place. I was

told that this would certainly be so, so I came here. (655) I have come to seek Him, whose movements even the *Vedas* do not know, to describe whom the *Shastras* fail; Him, whom the *Purāṇas* weary in their inadequate efforts to portray. I have come to see that Eternal One. (656) I have come here for Him who is incomprehensible to the human mind, and indescribable in human language. For Him whose limits even the Serpent and the like do not know. Him who is the ruler of *Māyā*, the Supreme Being of all. (657) I have come for Him, for whom some perform cruel austerities; for whom some carry out the eight-sided *Yoga*, and others still who display the *royal-yoga*. (658) I have come here to attain Him to whom Brahmā and the others pay divine homage, and who is the perfect object for contemplation by Sanaka and the others. (659) It is true that the door leading to the attaining of Him is this human body of mine. I have attained this human body, and therefore I have come here. (660) Even Brahmā and the others wish for a human body, in order that having arrived in this world of action they might enjoy the Ātmā-joy. And I have so easily gained such a body. (661) If I let this human body be wasted, how shall I attain Shri Digambar? Know that I have come here to attain Digambar."

DASOPANT IS FURTHER QUESTIONED.

(662) As Dāsopant's thoughtful words fell on the ears of the people there, they said to themselves, "We do not understand who he is. (663) He seems a very small child, but his words are weighty beyond limit. As we listen to him we cannot keep from nodding our heads in

joyful assent. (664) He is not a common person. He seems exceedingly wise. We see in his words experimental knowledge. (665) He may be a *yogabhrashta*. Later on he will become very great. Listening to him, he becomes the means of our enlightenment."

(666) Thus talking to themselves they then said very joyfully to Dāsopant, "Who is your *guru*? Tell us truly his name. (667) From what *guru* did you gain this knowledge? Tell us in detail, noble and dear child." (668) Dāsopant replied sweetly, "My *Guru* is Shri Digambar. He dwells in my heart. Aside from Him I know no one. (669) He is my mother and father. He is my sister and brother. Aside from him I truly have no one else, kind people."

(670) Listeners, do not cherish a doubt in your mind, thinking that as Dāsopant had not received full instruction, how could he have this knowledge of the value of the human body, not having had a *guru*. (671) If a *guru* has not given one the full *mantra*, how can one perform the rites completely? And without a *purashcharan* (repetition of the mantra for a certain number of times) how can he attain Digambar? (672) In order to attain Digambar one must go as a suppliant to the feet of one's *sadguru*. Without the mercy of the *Guru* Lord how can Digambar be attained? (673) Men do need, to begin with, the instruction of a *guru*. By that means they attain the *guru's* position." (674) But in his case he was an *avatar* for the sake of saving the world. He assumed a human form, and could act according to his own will.

DASOPANT BEGINS HIS AUSTERITIES.

(675) Taking leave of the people, Dāsopant, seated himself for his austere rites, eschewing food and other appeals to his senses. (676) Eschewing every object of sense, and concentrating his mind on Dattātreya, thereby his soul became one with Him, he sat joyfully performing his austere rites. (677) To begin with, he was an ocean of beauty. And now his moon-face shone through the effect of his austere rites; so that as the crowd of *munis* looked at him, a divine joy filled their hearts. (678) Sitting perfectly still, concentrating his mind, with individual attention he meditated upon the only One. (679) Without there being one there cannot be many. From the point of view of several, there is but one. Just as in many water jars only one sun appears in many forms, and yet the sun is untouched and undivided. (680) "Brahma is one, alone, without a second," so the *Vedas* proclaim. And therefore, Dāsopant, with love in his heart, performed his austere rites to gain that One. (681) That One, Digambar, is beyond name and form, eternal, Existential-Intelligence-Joy, the Creator-of-innate-joy, the Lord-of-true-*bhaktas*. (682) In this absorption of mind in Digambar he spent twelve years. And then Avadhuta appeared to him in a dream and said to him,

DĀSOPANT OBEYS AVADHUTA'S COMMAND.

(683) "Go from here to Rākshasabhuvana on the bank of the Gaṅgā [Godāvari]. On the sand bed of the river you will find without fail my padukā [footmarks]. (684) While performing your austere rites there you will easily gain a direct manifestation of Myself. I, Avadhuta, will meet you there without effort on your part." (685)

Having had this dream Dāsopant went to Rākshasabhuvana, where were the pādukā of Shri Digambar.

(686) When Dāsopant saw the beautiful Gaṅgā river, he could not contain his joy. He at once with gladness uttered his praise, and made a prostrate *namaskār*. (687) "Victory, Victory to Thee, O Gaṅgā, destroyer of the three forms of affliction. Victory, Victory O Gaṅgā, who flowest from Shiva's hair. Victory, Victory O Gaṅgā, Supremely blessed, Giver-of-supreme-blessing, Being-of-goodness, (688) Victory, Victory O Gaṅgā, who hast sprung from the feet of the father of Anaṅga. Victory, Victory O Gaṅgā, Giver-of-Happiness. Victory, Victory, O Gaṅgā, Remover-of-the-sorrows-of-poverty, Protector of-sincere-*bhaktas*; I bow to Thee. (689) Victory, Victory to Thee, O Godā [Godāvari river], who obeyed the word of Gautama. Victory, Victory O Godā, Remover-of-such-sins as of-killing-cows. Victory, O Godā, Giver-of-Krishna's-heaven, Remover-of-the-sorrows-of-this-worldly-existence, Beneficent One. (690) O Gaṅgā, He who is inwardly and outwardly purified by a bath in Thee, at his feet Love humbly falls and he enjoys every form of enjoyment. (691) As he enjoys the highest form of enjoyment, he no longer suffers from the disease of this worldly-existence. Through Thy favour he obtains without fail the everlasting abode of Shri Krishna. (692) Both of Thy banks are filled with the joy of non-duality. Thy pure waters flow on continually. Waves of love arise on Thy surface. As one sees them love rises in his heart. (693) "O Gaṅga, O Godā," just to repeat your names, even though the speaker be a hundred *yojanas* away, brings deliverance from every sin, and Thou givest him the heaven of Vishṇu. (694) You have come falling down from a

source that never falls (Achyuta). Thou unitest with Achyuta whoever bathes in Thee. Such is Thy extraordinary power, O Primal-mother, O Shri Gaṅgā. (695) Naturally then the Lord-of-the-universe abides on Thy sand-bed. And now I am to see with my own eyes my Lord Shri Digambar."

DĀSOPANT WORSHIPS THE PADUKA OF DIGAMBAR.

(696) Thus praising with joyful heart he saw before him the beautiful *pādukā* of Dattātreya, shining with the brilliancy of millions of suns. (697) As Dāsopant saw the beautiful *pāduka*, he could not contain his joy. The universe became crowded with divine joy, and the water-of-differentiation easily disappeared. (698) As he opened his eyes with non-dual thought, he became one with Digambar; so much so that the thought of praise remained aside. (699) And when after continuing thus for four hours he opened his eyes, and looked around, he found that tears of love were flowing from his eyes, and the *pādukā* were being wet with those tears.

(700) Worshipping the footmarks (*pādukā*) with hands joined palm to palm, he uttered his praise of the King-of-the-yogis. (701) "Victory, Victory to Thee, O Digambar, Lover-of-the-lowly. Victory, Victory, O Digambar, Protector-of-the-needy. Victory, Victory, O Digambar, Mighty-wave-of-mercy, Ocean-of-pity, Treasure-house-of-Compassion. (702) I am a very great sinner, the most fallen of all fallen beings. But Thou art an ocean of compassion. Show me Thy lotus feet."

DĀSOPANT'S AUSTERITIES ON THE SAND-BED
OF THE GODAVARI RIVER.

(703) Having thus uttered his praise, he arranged a fixed seat, and began his austerities for the sake of gaining a direct manifestation of Avadhuta. (704) He so concentrated his mind on Avadhuta that he entirely eschewed all food and other objects of sense. To gain with certainty the manifestation of Avadhuta he began severe austerities. (705) The contemplation and worship of Avadhuta was Dāsopant's food and drink. There was not a moment in the three mental states that he was not absorbed in Avadhuta. (706) In all the three mental states [waking, sleeping, and sound sleep] he was contemplating the image of Avadhuta. And in this manner of austerities twelve years passed.

DIGAMBARA REVEALS HIMSELF.

(707) As the river of Dāsopant's austerities flowed into the ocean of Digambar, Digambar, with a pleased heart, manifested Himself to Dāsopant. (708) He appeared with his charming lotus feet placed together, and his yellow silk garment glistened as it hung from his waist. Alligator shaped earrings sparkled in his ears. Around his neck was a garland of flowers. (709) His face had a happy smile, His eyes were like lotuses, His complexion was dark but pure, His limbs were delicate. He was composed of supreme joy, charming to the mind, a mother statue of *Sadchidananda*. (710) He had six arms, this youthful looking Digambar. The very heavens were unable to contain his glory. What! Had millions of suns arisen at

the same moment? (711) Dāsopant, seeing this dark complexioned form, became absorbed in Avadhuta. How can I describe his joy? Joy filled to overflowing the ten directions of space. (712) As this joy filled his sight to overflowing, the whole universe became filled with divine joy. And as this supreme joy filled his heart, it robbed him of non-dualistic thoughts. (713) As if light should enter light, or a wave enter water, so Dāsopant for a moment became of one nature with Digambar. (714) Shri Digambar, then spreading out his six arms, tightly embraced Dāsopant Mahārāj to His heart. (715) In return Dāsopant Mahārāj placed his head at Digambar's lotus feet, made a prostrate *namaskār*, while tears of love flowed from his eyes. (716) He wanted his mouth to praise Him, but his power of speech lost itself in silence. For He, in attempting to describe Whom the Vedas became dumb, He stood before him in visible form. (717) He, who is incomprehensible to the mind, and indescribable in language, He whose limits neither Vyāsa nor others could know, He stood before Dāsopant in full view, with a smile on his face. (718) As Dāsopant saw this form before him, he saw Him in every thing, in men, in nature. He lost all consciousness of who he himself was and what he was seeing with his eyes. (719) Seeing this absorbed condition of Dāsopant, Avadhuta, felt supreme joy at heart, and Himself brought him to consciousness. (720) As Dāsopant came to consciousness, he noticed Avadhuta's feet, and in joy worshipped his family *svāmi*. (721) Bathing in the water of love, and marking him with sandalwood paste of sincere-devotion, he offered rice of affection in full joy. (722) A good-heart formed his garland of flowers. Purity formed the chief fragrance, and these he offered with joy at his lotus feet.

(723) He burned the incense of action-without-purpose, he fed the lamps with the oil of self-illumination, and with gladness offered as sacrifice the four-objects-of-human-attainment. (724) Making his five-vital-airs the platter for the wave offering, with wicks of the five-elements, well soaked in the oil of the Unmanifested, he made brilliant the light of Self-illumination. (725) The fifty two *matrikās* were the leaf of the Vida, and lack-of-sensual-desires was the *supāri* nut. Uncontrol-by-the-māṇa was the *dakshinā* which he offered with joy. (726) Offering Him handful of flowers, placing his head at His lotus feet, looking at the image again and again, he praised Him with intense joy.

DĀSOPANT SINGS THE PRAISE OF DIGAMBARA.

(727) "Victory, Victory, Giver-of-the-promise-to-Atri, Uperishable-One, Dattātreya, whose-form-is-three-faced, Extinguisher-of-the-fire-of-Destruction, Self-illuminated-One, Loved-by-the-yogis, (728) Supporter-of-the-Universe, King-of-those-who-have-attained-Salvation, Ocean-of-Knowledge, Origin-of-the-Universe, Untouched-by-Māyā, my King Avadhuta, I bow to Thee, together with Māyā. (729) Victory, Victory, Primal-*guru*, Shiva-manifested-in-form, God-of-Gods, Thy glory is incomprehensible. Thy movements are even unknown to the *Vedas*, and other *shastras*. O Ocean-of-compassion, O Digambar, (730) Dark-of-complexion, Lotus-eyed, Destroyer-of-the-sin-stains-of-the-Kaliyuga, Mass-of-mercy, Ocean-of-compassion, Saviour-of-*bhaktas*, Benefactor-of-*bhaktas*, (731) O Avadhuta, Thy feet are the blessings of blessings, the resting-place of rest, the full favor of favors. (732) I, on the other hand, am a sinner among sinners, the most

fallen among all those fallen into sin, to Thee alone rightly belongs the name of the Purifier-of-the-sinner, O Lord-of-all. (733) I know of no *japa* or *tapa* and I am also a very great sinner. Yet I am permitted to see my Lord's feet! How wonderful! (734) That Thou shouldst give me a sight of Thy feet is like giving royal honors to a humble citizen, or Indra's throne to a sinner. My Lord's greatness is incomprehensible. (735) I do not know how to rightly worship Thee. I have not yet lost the desire of wordly-things, and I do not understand the method of contemplation. (736) Of such a character is my right (to a blessing), but Thou art an Ocean-of-mercy, and the Helper-of-Thy-*bhaktas*, O Digambar. With these words of praise Dāsopant fell at His feet.

AVADHUTA COMFORTS DĀSOPANT.

(737) Avadhuta raised him up with His hand, and held him to His heart. Carressingly He passed His hand over Dāsopant's face, and in happy words said, (738) "My child, dear to my life, your body is very tender. O great among *bhaktas*, in order to obtain a manifestation of me, you have suffered much. (739) I am happily pleased with you. Ask whatever your heart desires. I will fulfil the longings of your heart without delaying longer.

(740) As Dāsopant heard these assuring words, he again placed his head at Avadhuta's feet, and joyously said, (741) "Victory, Victory to Thee Dattātreya, Tender-lover-of-Thy-*bhaktas*, Home-of-joy, I have only this to ask at Thy feet, that Thou give me refuge at Thy feet. (742)

The happiness to be found at Thy feet cannot be seen equalled in all the universe. Considering me as Thy servant, make me Thy pādukā. (743) I am a poor sinner, dull of understanding, and needy, I have no one but Thy feet. By manifesting Thyself in a human form, Thou didst preserve my Brahmanhood. (744) How can I even remember all Thy benefactions. I cannot return them, O Giver. I want no wind of wordly things (to touch me), O Shri Digambar, merciful One. (745) Passions, Anger, and the other enemies of the soul again and again torment me. Do Thou keep them from me! O keep them from me! Thou, Enemy of the evils of this wordly-existence, Destroyer-of-fear, Ocean-of-Compassion."

DASOPANT IS ABSORBED IN CONTEMPLATION.

(746) As Shri Avadhuta in his human form listened to Dasopant's words, His heart was filled with joy. And what he did was this. (747) Seating Dāsopant before Him, and placing His hand of assurance on his head, He gave him the perfect instruction, according to teachings handed down from *guru* to *guru*. (748) The perfect explanation of the Great-sentence [Aham Brahma], I am Brahma, which is the real significance of one's life, was what Digambar in his kindness gave to Dāsopant. (749) And as Dāsopant felt that hand of assurance, his very being became one with Avadhuta, and with this oneness with Avadhuta, every thing within and without appeared as Avadhuta. (750) And as his mind was absorbed in Avadhuta, how could he have any consciousness of body? From every organ of sense divine-joy burst forth. It burst forth from

every where. (751) One hears speech by the ear. Now the ear is the chief abiding place of Speech. If then the ear becomes speech, how can the law of hearing work? (752) By the organ of feeling one touches. But if the Lord of the universe becomes one with the organ of touch, it naturally vanishes, and then how can there be any further touching? (753) By the eye one sees many forms. But although one's sight opens to the many, sight is but one. *Sadchidānanda* is but one, and without spot. So that, seeing the universe as variety in form, disappears. (754) If the tongue is tasting divine-juices, how can there be the desire for other juices? Surely there would be no longer any longing for other juices, because it is revelling in the divine-juice. (755) The law of the organ of smell is the smelling of good and bad odors. But the function of smelling unites itself with Him through whose power it is done, the organ of smelling no longer exists. (756) In the same way if the functions of the organ of knowledge are lost in divine-joy, then who cares for the organs of action! Naturally they lose their functioning power. (757) If in the three mental states [waking, sleeping, sound sleep] all is Avadhuta, then who cares for the Fourth-state? And the idea of the fifth state [*unmani*] naturally disappears in the natural joy. (758) While Dāsopant was thus enjoying the happiness of contemplation, his emotions which might have manifested themselves openly, were sunk in the sea of joy.

(759) Seeing this absorbed mental condition of Dāsopant's, the Manifestation-Avadhuta awakened him joyously to consciousness. (760) The Lord-of-the-universe joyously awoke him to consciousness, because it was His pur-

pose to save the world through his means. (761) *Sadchī-dānāda* Avadhuta was Himself Dasopant in form, but they manifested extraordinary acts, becoming both, *Guru* and *Bhakta*.

DASOPANT'S PRAISE AND CONFESSION.

(762) Dāsopant Mahārāj then bowed at the lotus feet of his guru who was the son of Anasuyā and joyfully said, (763) "Victory, Victory Shri Digambar, my *sadguru*, Per-vader-of-the-universe, Thou-who-fillest-the-universe, I can never return Thy knidness, O Giver. (764) The happiness which I have gained in having Thee as the one merciful to me, is a happiness which I think is impossible for Brahmā and the other Gods to obtain. (765) But I want that joy continually. To have sensual joys without that joy? No! No! (766) I am greatly suffering in the three fires of affliction. I found myself in the grasp of Passion, Anger, and other enemies of the soul. But now I have rest at Thy feet. I do not want again that sorrow (from these enemies)."

DASOPANT AND AVADHUTA CONVERSE.

(767) Hearing the above words of Dāsopant, the *Sadguru* replied, "You are yourself the perfect *Sadchī-dānāda*. Hence your thought is not correct. (768) You are qualitiless, unchangeable, unattached. How can there be to you such a thing as worldly existence? What does worldly existence mean? Nothing. (769) You are un-born, without parts, eternal. How can there be to you the heavy burden of sorrow? You are self-illuminated, self-illuminating. How can you be in the toils of Māyā?"

(770) Following these words of Avadhuta, Dāsopant again bowed at his *Sadguru's* feet, and exclaimed. (771) "Victory, Victory to Thee *Sadguru*, Avadhuta. If Thou art without beginning, middle and end, if qualitiless, and unchangeable, how has it come about that the three-*gunās* are in Thee?

(772) Hearing his disciple's question, Avadhuta was unable to contain His joy. And thus pleased, he said to Dāsopant, (773) "O, Dāsopant, mine-of-knowledge, O chief of all great *bhaktas*, I find my joy satisfied in your question. (774) Listen with attentive mind. Is it your question as to why the unchangeable, qualitiless Brahma had the impulse (that changed Him to one with qualities)? (775) The answer is that while Brahma was existing in its own joy, the sentence, "I am Brahma" arose spontaneously from it suddenly. (776) Just as when a person is fast asleep, and then awakes of his own accord, so in Its true nature this sound arose. (777) And this sound in Its true nature is called the Great Māyā, the Mine-of-knowledge. And whatever forms there are, they belong to it altogether. (778) From this Supreme Being there developed the law of cause and effect, and to this is given the name of Primal material cause [*mula-prakriti*], generally spoken of simply as *Prakriti*.*

*The only known extant manuscript of this Dāsopant Charitra ends at this point. It is to be hoped that the remaining portion may sometimes be discovered.

The following is a translation of the two incidents in the life of Dāsopant told by Mahīpati in his Bhaktalilāmrīta.

BHAKTALILAMRITA 22, 48—65

(48) As Eknāth journeyed on, his heart always full of joy, he unexpectedly met Dāsopant in his path. (49) From childhood Dāsopant had cherished the desire for a visible manifestation of Shri Dattātreya. He had therefore, undertaken severe austerities in this loving desire. (50) You may ask how he performed them? Listen, ye fortunate hearers. He abandoned all his friends and went alone into the forest. (51) He lived on fallen leaves. He took not the least care of his body. He slept on the bare rock, enduring cold and heat. (52) If any human being unexpectedly appeared, he would run away from him. Without ceasing he kept Shri Dattātreya in his mind. (53) From these austerities, lovingly carried on, he finally lost all bodily consciousness, and because he slept on rocks, his body was covered with sores. (54) For twenty years he carried on austerities in this way; then finally Dattātreya gave him a visible manifestation of Himself. (55) As Dattātreya embraced him, his body became divine, and through the blessing bestowed upon him he became a prolific poet. (56) And through the grace of the *Sadguru*, and his good fortune, there came to him great wealth, and the respect of great men, as they recognized his great intelligence.

(57) Dāsopant had placed his abode in Ambā Jogai. He had heard of Shri Eknāth's good fame from everyone's lips. (58) As Eknāth was returning from the supreme

pilgrimage (Benares), the two unexpectedly met. They embraced one another with great joy in their hearts. (59) They embraced one another's feet. They conversed together about their joy and happiness. Dāsopant, full of joy, said, "This is a fortunate meeting." (60) After much solicitation, Dāsopant took Eknāth to his home. Waves of joy and happiness arose in his soul, and with pure reverence he paid him respect. (61) They dined on daintily cooked food. Then came the listening to the reading of the Bhāgavat, and at night Hari *Kirtans* took place, that attracted all as they listened.

(62) A month thus passed, and then Eknāth asked leave to go on. Dāsopant pleaded with him to accept horses and money for the journey and its expenses. (63) Shri Eknāth, however, had a mind indifferent to worldly things, and would take none of Dāsopant's wealth. Nor would he even take a horse, "Because," said he, "the way is difficult." (64) In leaving, Eknāth said to Dāsopant: "I am to celebrate at my home the festival of the birthday of Kṛishṇa. Making it convenient, come to the sacred city of Pratishṭhāna." (65) "I certainly will come," he replied. They made one another *namaskāra*. Shri Eknāth then hastened on his journey, and arrived at the sacred city of Pratishṭhānā.

BHAKTALILAMRIT 22, 79—101

(79) Two months passed in this way, and then came the festival of Krishna's birth. Uddhava, according to his custom, began to make all the necessary preparations. (80) He collected in the house an abundance of things

for feeding the Brahmans. He besmeared the walls within and without, and painted pictures upon them. (81) Suddenly, on the day of full moon Dāsopant arrived for the festival. Eknāth had not heard that he had arrived, when unexpectedly he appeared at the main door. (82) A strange sight was now seen. Shri Datta, with his trident in his hand, stood watching at the entrance, as a doorkeeper. (83) Dāsopant saw him, and was supremely amazed. He leaped from his palanquin and made a *sāshtāṅga namaskāra*. (84) He embraced Datta and exclaimed, "Why have you come here?" The Son of Anasūyā listened to the question, and replied, (85) "Eknāth is not a human *bhakta*, but a visible *avatār* of Shri Pāndurāṅg. For the salvation of the world he has become an *avatār* in this Kali Yuga. (86) Only if by good fortune there exists the richness of a *punya*, performed in a former birth, can one have the opportunity of serving him. Know this fact for a truth. (87) I hold this trident in my hand, and guard securely the door. I will go in and inform Eknāth of your presence. Until then, do not enter in." (88) As Avadhūta thus spoke, Dāsopant was overcome with astonishment, and extolling Shri Nāth's glory said, "I did not recognize his extraordinary greatness." (89) Shri Datta informed Eknāth that Dāsopant had come to see him, Eknāth with Uddhava came out to welcome him and lovingly made him a *namaskāra*. (90) They fell at each other's feet, and embraced one another. Eknāth then took Dāsopant by the hand, and led him into the house. (91) Uddhava made the proper arrangements for all the palanquins and carriages. He gave the men the materials and the necessities for cooking. Nothing was lacking. (92) Formerly in the time of Shri Kṛishna's avatarship Uddhava was greatly loved by

the God. The desire of Uddhava to serve the God was not then fully satisfied, but that desire he was now having satisfied. (93) In the former birth there was the relationship of debtor, and so now the opportunity arrived for the unselfish service of Eknāth. (94) Dāsopant performed his bath, and finished his meal with Eknāth. All night he sat listening to the Hari *Kirtan*, until the sun began to rise. (95) He then perfumed the image of Pāñduraṅg, anointed him and worshipped him with the various ceremonies, experiencing the while loving joy. (96) Festal instruments were played at the door. Festal invocations were sung. The Brahmans recited aloud from the Vedas, and finally handfuls of flowers were offered. (97) The days were spent in feeding Brahmans, the nights in Hari *Kirtans*. From the first day of the fortnight to the ninth, the festival was at its full. (98) On the tenth, the Gopālakāla was performed and *lalita* was dramatized. Dāsopant saw it all with joy in his heart. (99) And exclaimed, "I have seen with my own eyes the unprecedented, gracious voice of Shri Eknāth, his make-up, his dramatic power, and his mine of philosophic knowledge. (100) I thought myself to be a worshipper of Datta in visible form, but since seeing the glory of Eknath with my own eyes, I have 'become one-who-recognizes-no-duality.'" (101) The great festival being ended, there was feasting on the twelfth day. Dāsopant then took leave, and returned to his own home.

APPENDIX I

GLOSSARY OF MARATHI WORDS USED IN THE TRANSLATIONS AND OF WORDS WHOSE TRANSLATION PRESENTS DIFFICULTIES.

It might have been possible to have used fewer Marāthi words in these translations, but where there is no English word that exactly expresses the Marāthi word, or where it requires a whole English phrase to express the meaning of a simple Marāthi word, it has seemed to me better to keep the Marāthi word, so familiar to India, and let the English reader learn its meaning by its context, or by the following glossary. English literature is already enriched by many Marāthi words. I see no reason why it should not still further enrich itself.

There are certain words, that are untranslatable except by a long explanation; others, where even the English word conveys only a part of the Marāthi meaning. I have translated these words and expressions as best I could, but it seems worth while to include some of these words in a glossary in order that the reader, familiar with both languages, may understand why I have used and the special English word or words, sometimes in opposition to Dictionary authorities, even Molesworth. Usage has to be considered, as well as etymological meaning. The glossary will furnish the examples that have suggested the above remarks. I have used Molesworth's definitions freely, as carrying authority.

RULES FOR PRONUNCIATION.

a as u in utter, butter, hut.

ā as a in father, far.

i as i in in

ī as ee in thee.

u as ou in you

ū as oo in food

e as a in ape, age.

ai as i in island, decline.

o as o in open, over.

au as ou in proud, plough.

g always hard, as g in gate, get.

ch as ch in church.

sh or as sh in shine.

Other letters are pronounced very nearly as in English words.

A

Abhaṅg. A particular metrical composition in praise of the Deity. It is the popular meter of the poet-saints in their hymns of praise; the *abhaṅgs* of Eknāth, the *abhaṅgs* of Tukārām etc.

Abheda-bhakta. A *bhakta* who has the conception of no-difference (*abheda*) between the *paramātmā* [Supreme *Ātmā*] and the individual *ātmā*. *Abheda-bhakti* is the worship of God in harmony with the conception of the identity of the *paramātmā* and the soul [*ātmā*] of the worshipper.

Adhela. A copper coin worth half a pice.

Agnihotri. The priest who maintains the Sacrificial fire.

Amrita. Nectar. The drink that prevents death.

Anugraha. Favor, grace, kindness, Instructing in mystical verses or incantations.

Anushṭāna. Performance of certain ceremonies and works in propitiation of a god.

Avatār. Etymologically it means "one who has descended." A divine *avatār* is the coming down to earth of such a divine being, as for example, Vishṇu in the form of Krishṇa, or Rāma. In Indian mythology, as well as in all popular conceptions, these *avatārs* are for the sake of combating some evil condition or conditions in this world, or, to save the world from its sin and misery.

Human *avatārs* are also recognized (*mānava avatār*), that is, a good man who has died, reappears later in some other good man, to carry on, or to complete, the work of the former. Eknāth is spoken of as an *avatār* of Dnyānadeva, and Tukārām as an *avatār* of Nāmadeva. Or Eknāth, for example, is spoken of as an *avatār* of God, making him, therefore, both divine and human.

Achārya. Head of a religious order or sect.

Arati. 1. The ceremony of (waving around an idol, guru etc.,) a platter containing a burning lamp. 2 The

platter and lamp waved. 3 The piece of poetry chanted on the occasion of the ceremony of waving, expressing praise or worship.

Ashrama. 1. The abode of saints and rishis. 2. The word is also applied to four conditions of living, the *Brahmacharya*, or the period of chaste youth, and study; The *grihastha*, the householder in his married and secular life; The *vānaprastha*, who as age comes on passes his worldly cares over to others, and goes into the forest for meditation, and the fourth the *Sannyāsi*, who entirely abandons all worldly cares, delights and passions, and is wholly absorbed in contemplation or the worship of God. These four *ashramas* are considered the ideal life for a Brāhman.

Atma. The soul, the soul of the universe, the human soul, the vivifying principle, the self, the ego. For clearness the soul of the universe is spoken of as *parama* [supreme] *ātmā*, to distinguish it from the individual *ātmā*, the two, however, in Vedāntic philosophy being identical. Brahma, or the *Parama-ātmā*, partially defined as *satchidānanda* [Existent, intelligence, joy] is the sole existing substance. The universe, as it appears in animate and inanimate forms, with their special names, is but the form in which the *ātmā*, the *paramātmā*, or *Brahma* manifests itself. The human soul, or *ātmā*, is, therefore, only a form in which the *paramātmā* appears. The "great sentence" *aham-bramhāsmi*, "I am Brahma," is the conscious acceptance of the philosophic postulate of the oneness of the soul of the universe with the individual soul.

B

Bachnāg. Poisonous root of the Gloriosa Superba.

Bhajan. 1. Adoration or worship. 2 Repeating the names of God as an act of worship. 3 A hymn, or verses sung in the worship of God.

Bhakta. 1. A worshipper, votary, or follower of; one devoted or attached to. While the above definition is etymologically correct, in usage, by the poet-saints, there is connected with it a moral idea. A *bhakta* implies a really pious man. A hypocrite is not a *bhakta*, though technically and outwardly he might appear to be one. 2. A special religious class devoted to the religious life.

As the different manifestations of God, and the various *avatārs* appeal differently to different minds, there is a personal choice as well as the traditional, or family choice of the special manifestation of God. There is therefore, a *Vishnubhakta*, a *Sivabhakta*, a *Haribhakta*, a *Rāmabhakta*, a *Vitthalbhakta*, and so forth.

Bhakti. Literally, worship or adoration. It is the attitude of the *bhakta* towards God. It always implies a moral idea of sincerity and purity of worship, accompanied with love. Again and again the poet-saints affirm that there can be no *bhakti* without sincerity and love. *Bhakti* is, therefore, more than mere worship, which can be so easily a mere outward form. *Bhakti* must be the true feeling of the heart, of revere-

rence, and love of God, whether expressed in outer forms of worship, or in the mental worship (*Mānas puja*).

***Bhaktimārga*.** *Bhakti-mārga*, the way of *Bhakti*. Three ways are recognized for the deliverance of man from the succession of births and deaths, with their sins and sorrows, and with their good deeds and joys, as well. The *Dnyānamārga* [The Way of Knowledge] holds the highest place in the minds of philosophers, because, when by true Knowledge, Ignorance disappears, all causes of sin and sorrow disappear. The *Karmamārga*, or Way of Works, is recognized by the poet-saints as a way, but a very hard way, and a very dangerous way. In the case of both, of the above ways the danger is pride, and with pride comes a fall. The safe way, the sure way, the easy way, for all high or low, is the *bhakti-mārga*, in which a man throws himself on the mercy of God, *bhakti* on man's part, and mercy, forgiveness, and salvation, on God's part. With *bhakti* sincere, and the consequent gift from God of *moksha* [salvation, deliverance], a return to this earth is avoided, and there is eternal life in the presence of God. Because it is a sure and easy way for all, the poet-saints give the *Bhakti-mārga* the highest preference. Although, the word etymologically does not imply it, the usage of the poet-saints in strongest terms emphasizes the moral side of *Bhakti*, not only sincerity in *Bhakti*, but a pure ethical life is essential to the very idea of *Bhakti*. Eknāth's writings are especially emphatic on this importance of internal and external moral purity.

Brahma. *Brahma* is the substance of which all things consist. Existing things have forms and names (*nāma* and *rupa*). That they exist and have *forms* and *names* is as real as is the real substance *Brahma*. To consider these forms, however, as different from *Brahma*, making a duality, is due to *ignorance*, that Ignorance personified is called *māya*. (which see.)

Brahmachāri. A Brahman who observes the strictest chastity for a time or for life from a religious motive.

C

Chakōr. A bird that is said to subsist on moonbeams. This idea is very frequently used in poetic figures and illustrations.

Charitra. Actions, deeds, proceedings, exploits, history.

Chātaka. A bird said to drink only from the clouds, hence always eager for the rain. The idea is very frequently used in poetic figures and illustrations.

Chipla. A musical instrument, consisting of two sticks rattled together.

Chai. A fireplace. In its simplicity it may be three stones so arranged as to have the fire between them, and the pot or pan resting on them, or a semicircular erection of earth to contain the fire in its cavity, and support the cooking vessel on its rim.

Dakshinā. Money or presents given to Brahmans and others on special occasions.

Darshana. Literally, sight, seeing, looking. In the religious usage of the word there is, however, much more than the physical sight, seeing or looking. There is an implication of respect, reverence and worship. There is no English word corresponding with this use of *darśana*.

Dasarā. A festival commemorating the period of the year when the Marāthā Kings started out on their campaigns.

Dhotar. The garment worn by men, consisting of a long piece of cloth wound around the body, tucked in front at the waist and also behind taking the place of the European trousers.

Divāli. The annual festival of lights.

Dnyāna. 1. Knowledge in general. 2. Knowledge of a specific and religious kind.—that which is derived from meditation and the study of philosophy; which teaches man the divine origin and nature of his immaterial portion, and the unreality of corporal enjoyments, sufferings and experiences, and the illusoriness of the external and objective universe; and which sanctifying him during life from earthly attachments and fleshly affections, accomplishes for him after death emancipation from individual existence and reunion with the

universal spirit. In some parts of India the word is pronounced *gyāna*.

Dnyānamārga. The Way of knowledge. (See *Dnyāna*).

G

Gāyatri. A sacred verse from the Vedas, repeated by Brahmans at their morning and evening devotions.

Ghatika. A period of twenty-four minutes.

Ghāt. 1 A mountainous range dividing countries. 2 A pass or difficult passage over a hill. 3 Quay, wharf, stairs, landing place (on banks of rivers or tanks). Hence applied by washermen, tanners, dyers, Brahmans, etc., to their respective places of resort.

Ghi. Clarified butter, also known as *tūp*. The butter is melted, thus removing the water that may be in it, and then preserved in jars.

Gotra. Family, race, lineage.

Guna. 1 A quality, attribute, affection, or property whether of matter or mind; a power, faculty, excellence, virtue; a property inherent or an affection supervenient in the most comprehensive sense. 2 The constitution of created things, as comprised in three *gunas*; *satva* (existence, truth, goodness, brightness etc.) *raja* (energy, passion, action etc.,) *tama* (evil, darkness, ignorance etc.) All created things are a mixture of

the three, *Satvaguṇa*, *Rajoguṇa*, and *Tamoguṇa*, and therefore, are spoken of as *Saguṇa* (possessing these *guṇas*), and Brahma, the *paramātmā* is *nirguṇa* (unpossessed by these qualities). In God, in good men, in good things the *satva* predominates. In evil men or spirits or demons the *tama* predominates. The *rajoguṇa* is in all as the activity of either the good or the evil, or both. In God all is *satva*, because it is the *satva* that is in activity (*rajoguṇa*). In man there is a mixture of the *satva* and *tama*, and the activity (*rajoguṇa*) makes man a mixture of good and evil, sometimes the good predominating, sometimes the evil.

Guru. A religious teacher; one who instructs in the *Shāstras*.

H

Harabarā. A vetch, gram. *Cicer arietinum*.

Haridās. Servants of Hari [Vishṇu]. Worshippers of Hari. Wandering singers who praise the deeds of Hari.

J

Japa. The repeating of *mantras* or the names of God. A rosary may be used so as to know the number of times the *mantra* or names have been used. As this outer form requires an inner reality, *japa* stands also for meditation, for worship, for prayer, indeed for the

true spiritual life of a man. The correlative of *japa* is *tapa* (which see). *Tapa*, literally religious austerity, is also extended in meaning to comprise the outer religious life of a man. *Japa*, his inner religious life and *tapa* his outer religious life.

Jiva, Shiva. When *Jiva* and *Shiva* are thus used together *Jiva* stands for the individual *ātmā*, and *Shiva* for the Universal *ātmā*.

Jondhalā. A cereal plant or its grain. *Hulcus sorghum*.

K

Kadabā. The stalks with their leaves of the *jondhalā*, or *jvāri*, *Hulcus sorghum*, used for fodder.

Kailās. The Heaven of Shiva.

Kaliyuga. The present, fourth age of the world, the evil age. Its duration is considered to be 432,000 years, after which the world is to be destroyed. The present year A.D. 1926 corresponds with the *Kaliyuga* 5027. The initial year is 3101 B.C. The four *yugas* are the *Kritayuga*, *Tretyuga*, *Dvāpārayuga* and the *Kaliyuga*. The four *yugas* together make a *Mahāyuga* (Great *yuga*, 4,320,000 years. It is this evil *kaliyuga* that has necessitated the frequent *avatārs* to check evil and to save mankind from its effects.

Kalpa. A day of Brahma, 432 million years of mortals.

Karma. 1 An act or a deed. 2 Religious action, as sacrifice, ablution etc., 3 Destiny; destiny being only the

allotment, to be enjoyed or suffered in the present life of the fruit of good and evil actions performed in former lives. 4 Deed or action. As all actions through the laws of cause and effect determine the actions in the next life. Karma is equivalent also to Fate.

Karmamārga. The law of works; the road to heaven through observance of rites and ceremonies and performance of virtuous deeds. (See *Dnyānamārga*, Way of Knowledge, and *Bhaktimārga*, Way of Devotion). The way of deeds. One of the three ways of Deliverance:—*Dnyānamārga*, *Karmamārga*, and *Bhaktimārga*.

Kathā. A Story, fable, exploits of Gods or heroes related with music and singing.

Kavadi. A cowrie. A shell used in making small change.

Kakini. A weight of shells equal to 20 cowries.

Kāvad. A bamboo lath provided with slings at each end in order to contain baskets, jars etc. and carried on the shoulder. Used for carrying water, vegetables etc.

Kirtan. Celebrating the praises of a god with music and singing. Reciting the names of the deity. In practice, however, it is a religious service of song. The leader has a topic which he delivers in song. He is accompanied with a chorus leader, and musical ins-

truments. Following their leader the audience may break out in ecstatic repetitions of the names of God, or of the lines of a chorus.

Kshetra. A sacred spot, a sacred city, a place of pilgrimage.

Kulkarni. A village officer who keeps public records and keeps the accounts of cultivators in their relation to Government.

M

Mahānt. 1. The chief or head of an order of Gosavis, Bairagis etc., a religious superior. 2 Applied to the head or leading man among pāṇḍits, devotees etc.

Mahābhārata. The great epic relating to wars of the Pandavas and Kauravas, ascribed to Vyās as author.

Mahārāshtra. The great nation. The old name of the country occupied by the Marāthā people, now included in the Bombay Presidency.

Mana. Mind. According to Western psychology the mind is the soul itself viewed as thinking or imagining. Mana, however, is regarded as an organ [*indriya*] of thinking and imagining and not a part of the pure *Ātmā* (Soul).

Mandap. An open temporary structure, made with bamboo or other poles, with cloth roof and sides, erected for festal occasions, for marriages, *kirtans* etc.

Mantra. A text, prayer, hymn or verse, which possesses mystical or supernatural power.

Māya. This word is usually translated "Illusion," but this is not a satisfactory translation. Vedantic philosophy postulates that there is but one substance, called *Brahma*, or *paramātmā*, or *ātmā*. This substance appears in the form of the universe, and to the various forms there are names [*nāma-rupa*]. These forms are temporary and changeable, and with the change of form the name disappears. It is due to Ignorance that these forms are supposed to be distinct from the One Substance. The reality of these forms is not denied, but that they are distinct from the One substance is denied. That they are distinct *i.e.*, that there is a duality, is the particular form of illusion which is indicated by the word *Māyā*. In usage *Māyā* becomes personified as the cause of the Ignorance (*adnyāna*) which sees duality where there is unity. One of the stock illustrations is that of gold in the form of various ornaments, each with its own name. That the gold appears in the form of various ornaments is not denied, but that those ornamental forms are permanent and distinct from the gold is denied. The ornaments can be melted; they disappear as ornaments, but the gold remains unchanged. To think the ornaments were distinct from the gold would be through Ignorance [*adnyāna*], and the cause of the ignorance, by a sort of personification is *māyā*.

Modi. Is the cursive writing of the Marāthi. The old Aśoka alphabet of the inscriptions, 250 B.C., gradually

developed in time into the *Devanāgari*, used in transcribing Sanskrit literature, as also Marāthi literature. In business writing however, haste being important, and the pen being lifted from the paper as little as possible, it led to a change in the form of the *Devanāgari* letters, which to the casual observer seem a different character, but which can be most easily traced back to the *Devanāgari* origin. The tradition that *Modī* was brought from the south, or that it was the invention of Hemachandra in the 13th century, may be due to the character of the southern cursive writing, and it could well be that Hemachandra adopted it as the form for official documents. There is no doubt, however, that the *Modī* has developed from the *Devanāgari* simply by rapid writing, with the lifting of the pen from the paper as little as possible.

Moksha. Deliverance of the soul from the body, its exemption from further transmigration, with all its joys and sorrows, sins and good deeds, and its absorption into the divine essence.

Mukti. Exemption of the spirit from further migration and the reabsorption of it into its source, the divine monad, Brahma, the substratum and substance of universal being. This deliverance from births and deaths, must be understood to include in the idea the deliverance from the sins and sorrows, even from the good deeds and joys of life, for each life is made up of these. The four forms of *mukti* are *sāyujyatā*, *salokatā*, *samipatā* and *sarupatā*, (see *sāyujyatā*).

N

Namaskār. Worship, obeisance, reverential or respectful address or salutation. It is performed by joining the palms, inclining the head and pronouncing the word *namaskār*. A *sāshṭāṅg* *namaskār* is the prostration on the ground, so that eight parts (*ashta*) of the body touch the ground, and is the most profound method of showing reverence to God or man.

Nirgun. *Nir-guṇ*, Literally without a quality. *Brahma*, or *ātmā*, *paramātmā* the one substance which appears to us as the universe, cannot be described in human words. It is indescribable (*avāchya*). While the one substance cannot be described the forms in which it appears can be described, and their qualities determined. The forms with their names are, therefore, *sagun*, [*Sa-guṇ*] with quality, God, as a personal being creator of the special form, in which the universe appears, is recognized as one of the forms in which the One eternal substance appears. God, therefore, is *saguna*, that is, he has qualities which can be described in human understandable words. *Brahma* is *nirguṇ*; God (*īśvara*) is *sagun*. The gods, all *avatārs*, idols, and the visions of God, are all *saguna* manifestations of the *Nirguṇ Brahma*, or *nirguna ātmā*. The *Sagun Īśvara*, being but the one of the many forms in which the *Nirguṇ Īśvara* appears, are, of course, to be identified as the golden bracelet is identified with the gold of which it consists. The poet-saints therefore in their hymns of praise, their invocations, their worship, and their prayers, make no distinction. They are addressed as well to the *nirguṇ* God as to the *sagun*.

God. This identity of the *sagun* and the *nirgun* is often asserted very definitely.

Nivritti. Cessation from worldly concerns and engagements; also Absorption into Brahma.

O

Ovi. A stanza of a particular metre of Marāthi verse.

P

Pada. A variety of metrical compositions, used in hymns or anthems. Very many of the poet-saints have written in this metre. (See the *Padasangraha* in the *Kāvyasangraha* Series for examples).

Pādukā. An impression of a foot on stone, worshipped as the trace of some god or guru.

Pānsupāri. A roll of the *Piper*-betel leaf with Areca nut, cloves, lime etc. (See *Vidā*).

Pap. Sin in the abstract, or an evil deed. It is the exact negative correlative of the word *punya*, goodness or holiness in the abstract, or a good or holy deed. That *pap* and *punya*, evil and good deeds must receive a future reward of suffering or happiness is a part of Hindu philosophy, but this idea does not belong to the words themselves. Molesworth's Marāthi English Dictionary of 1831, founded on the Marāthi-Marāthi Dictionary of 1829, rightly defines these words. I differ absolutely from the Notes on these words in

Molesworth's Second Edition of 1857, and from its definition of the word *pūṇya* as "merit," a meaning it never has had in Sanskrit, or in the whole course of Marāthi literature, until influenced by Molesworth's second edition. See further discussion under *pūṇya*.

Peth. A region or large division of a city. A manufacturing or a trading town. A market town. A ward of a city.

Pradakshinā. Circumambulation of an object, keeping the right side towards it. These objects may be idols, sacred trees, the *tulsi* plant, a temple, even a sacred city. Keeping the object to the left would imply irreverence.

Prahar. An eighth part of the day of 24 hours. A *prahar* is therefore a period of three hours. The prahars begin at sunrise, at six, hence Donprahar [*two-praharas*] is noon.

Prakriti. In philosophy *prakriti* and *purusha* are words that denote the material and the immaterial universe. *Prakriti* (Nature, matter phenomenon) conceived as female, and *Purusha* (male, the soul, life, activity) by their union make the whole universe, an anthropomorphic expression of the idea expressed in English as "matter and mind."

Prasād. 1 Favor, graciousness, propitiousness. 2 Any thing (a fruit, flower, rice etc.) given by an idol, a *guru*, a saint, as a blessing or a mark of favour." 3 Food etc. presented to an idol or a holy person to be

distributed, thus honored, among worshippers etc. 4 The sweetmeats and fruit distributed among the audience at the conclusion of a *kathā*, *kirtan*, or puranic reading.

Prākrit. In the usage of the Marāthā poet-saints the *Prākrit* language means the Marāthi language. As distinguished from the Sanskrit (the polished language), it means the common vernacular of the people. As may be seen from the lives of the poet-saints and their works, they had to encounter a certain amount of opposition against their Marāthi, or *Prākrit* versions of the sacred Sanskrit texts. (See Eknāth's life, Bhaktalilāmrita Chapter 21).

Prārabdha. Deeds in former births determined the course of one's life in the birth previous to this. Deeds in the previous life have determined the course of one's present life. Deeds in the present life will determine the life in the next birth. This is the law of *prārabdha*.

Punya. Goodness or holiness in the abstract, or a good or holy deed. Its negative is *pāp*, or sin in the abstract, or an evil deed. In the definition of this word as also in the definition of the word *pāp* I differ absolutely from Molesworth's Marāthi and English Dictionary, second edition of 1857. In a note it says, "The word bears not the feeblest implication of holiness, godliness or purity of spirit." On the contrary it implies all three. And by its using the definition of "merit" (not found in the edition of 1831) an idea foreign to the word has since then been attached to this noble

word. "Merit," meaning a future reward of a good deed, is no part of the meaning of the word *Puṇya*, which is simply goodness or holiness in the abstract or a holy or good deed. The idea of merit belongs to Indian philosophy, but not to the word *puṇya*. Every *puṇya* will have its reward in the future, as will every *pāp*, but this idea is not in the word itself.

The first edition of Molesworth of 1831, founded on the pāṇḍit's Marāthi-Marāthi edition of 1829 has the correct definition. See also Monier-Williams Sanskrit dictionary under *puṇya* and *pāp*. The word *puṇya*, twice used in the Rigveda, many times used in the Upanishads, and Bhagavadgītā, and all through old Marāthi literature, is the exact negative of *pāp*. It, in no single instance, means "merit" as implying a future reward.

Puranpoli. A wheaten cake with stuffing of coarse sugar, pea flour etc."

Purāṇ. A particular class of Hindu sacred literature, generally regarded as eighteen in number. They deal with stories of the creation of the world, its destruction, its renewal, of gods, goddesses, and heroes. The eighteen are Brahma, Padma, Vishṇu, Śiva, Linga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhavishya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Vāyu, but there are other lists of 18, slightly varying from this. Of the Purāṇs the Bhāgavata, giving the life and teachings of Krishna,

has had the greatest influence on the thought and life of the Marāthā poet-saints.

Purāṇik. "A Brahman well read in the Purāṇs. A public expounder of them." On account of the vast extent of Sanskrit literature, those who expound the sacred books have to specialize. There are those who make a speciality of expounding some Purāṇ and are known as Purāṇiks.

Purusha. See Prakriti.

R

Rāmāyaṇa. The great epic relating the exploits of Rām, ascribed to Vālmiki as author.

S

Sadguru. Literally a true, or good guru (see *Guru*.) While primarily the word applies to human teachers, or *gurus*, the poet-saints even applied it to God, for a *sadguru* is regarded as a manifestation of God. The Marāthā Poet-saints frequently refer to the high moral qualities, the sincerity, the unselfishness, the unhypocritical spirit, that marks a *sadguru*, as distinguished from a false guru.

Sagun. See *Nirgun*.

Samsāra. 1. The world, mundane existence, human life, man's mortal state. 2 The affairs of life; worldly

business; the vocations and engagements, the cares and troubles of secularity.

Sannyāsi. One who has cast off all worldly possessions, and carnal or natural affections, an ascetic. The poet-saints distinguish between the hypocritical, formal *Sannyāsi*, who outwardly appears only to have given up all, and the true and sincere *sannyāsi*, whose giving up of the world is genuine.

Santa. A saint, practically synonymous with *sādhu* (which see). He is one who has lost worldly desires and devotes himself to the worship of God. But whatever he may appear outwardly, no one is a *santa* without purity of heart and life. The appellation *Kavi-santa*, or poet-saints, designate those saints who were poets. The Marāthā poet-saints begin with Dnyānesvara, about A.D. 1290, so far as their works are known, and continue to the present day.

Satchidānanda. Existent-intelligence-joy. Although *Brahma*, or the *paramātma* cannot be described in human words [*avāchya*], yet because, it is believed to *exist*, to be that which takes the form of *intelligent beings*, and to express itself in beings feeling *joy*—*Brahma* being the substrate of these—this definition of *Brahma* is very frequently employed. It should be noted that the two words, *existence*, *intelligence* and *joy* are not adjectives, but nouns. They do not connote that *Brahma* is *intelligent* and *happy*, but that the One existent substance, *Brahma* appears in the form of intelligent beings possessing *joy* and *goodness*.

Sādhana. The means employed to obtain deliverance from births and deaths and all that life implies in its sins and sorrows and even joys.

Sādhu. A holy man; a saint or sage; one of subdued passions and of contemplative habits. The poet-saints give the word a moral emphasis, hence a *sādhu* is a man of pure character, one truly devoted to God, a spiritually minded man; a good man. A man can appear hypocritically a *sādhu*, and not be a *sādhu*, for a *sādhu* must be pure in heart and life. The wandering professional *sādhu*, called such, may or may not be sincere, but he is not considered a true *sādhu* without purity of heart and life.

Sāshtāng-namaskār. See *Namaskār*.

Sāvadhāna. Literally attention, heed. At the moment of marriage, the priests in solemn tone repeat the words "Sāvadhānam, sāvadhānam" and at that moment the curtain between the bride and bridegroom is removed, and the marriage is complete.

Sāyujyatā. The fourth of the four states in which *mukti* [final deliverance] is distinguished, *viz.*, absorption into the essence of Brahma. The four are *Sayujyatā* [absorption into the essence of Brahma;] *Salokatā* [residence in the heaven of a particular deity]; *Samipatā* [Nearness to the Deity]; and *Sarupatā* [Bearing the likeness of God].

Shānti. Peace. Unruffled mind.

Shloka. A verse, a stanza, a quantity of four lines. A particular metre; praise. In the Marāthi commentaries the *Shloka* commented on is the Sanskrit text.

Shrāddha. A kind of funeral rite or ceremony in honour of the departed spirits of dead relatives, observed with great strictness at various fixed periods, especial honor being given to paternal and maternal ancestors.

Shudra. The fourth grand division of the Hindu body; also an individual of it. The four grand divisions are *Brahman*, [the priestly caste]; *Kshatriya*, [the warrior, military, governing class]; *Vaishya* [agricultural and mercantile class] and *Shudra* [the servile class, whose duty is to serve the upper three]. The *atishudra*, also called *anāmik*, *antyaja*, are those still lower than the shudra, and outside of the four grand divisions. Hence they are *asprishya* [Untouchable] or *anāmika* [Unmentionable].

Shruti. The Vedas severally or collectively. The word is from the Sanskrit, meaning "hearing."

Siddhi. A supernatural power or faculty supposed to be acquirable through the performance of certain magical, mystical, or alchemical rites or processes. Eight are enumerated, *viz.*, *animā*, *mahimā*, *garimā*, *laghimā*, *prāpti*, *prakāmya*, *ishitva*, and *vasitva*. The powers or *siddhis* are personified as female beings, or *siddhis*, who come and serve those who by their austerities or otherwise gain those powers.

Skandha. A section of a book, a book, a chapter.

Stotra. 1 Praise, panegyric, eulogium. 2 A book or writing in celebration of the praises of God; also a hymn.

Svāmi. A master or lord, the master or lord of, also the proprietor or owner of. Applied to the Deity, a god, a king, or prince, a spiritual preceptor, a husband, a holy personage, a learned Brāhmaṇ, a *Gosavi*, *Sannyāsi* etc. It is used also as a title, as Keśava-svāmi.

T

Tapa. Religious austerity, pious mortification of the body. It is especially connected with the *yoga* system, and the *yogis* carry it to its extreme limit. But it also has less austere usage, meaning the duties of life, the special duties of Brahmans, Kshatriyas, Vaishyas and Shudras. It is, therefore, the correlative of *Japa*. *Japa* signifying the inner spiritual life, and *tapā* the outer religious life. (See *Japa*).

Tilak. The spot or line made with coloured earths or unguents upon the forehead. It is considered either as an ornament or as a sectarial distinction.

Tirtha. 1 A holy or sacred place, any place of pilgrimage, but especially particular spots along the course of sacred streams or in the vicinity of sacred springs. 2 A holy stream, or water brought from one. Water in which a Brahman, *sannyāsi* etc., has dipped his feet, or which has been poured over an idol; holy water.'

Tulsi. A plant venerated by the Hindus, Holy Basil, *Ocymum sanctum*. It is usually grown in an earthen altar before the door of the house, or in the garden behind the house. Its leaf is used in offerings, in garlands, and its stalks also have sacred uses. Those worshipping the plant go around it, keeping it to the right [*pradakshinā*] with palm to palm, repeating a *mantra*, or prayer.

U

Upanishad. The oldest philosophical literature.

Upasana. Worship or religious service.

V

Vaikuntha. The Heaven of Vishṇu.

Vastu. The real as opposed to the unreal. Brahma. The Universal *Ātmā*. *Substance*. The substance of which the Universe consists, namely Brahma.

Vairāgi. An ascetic or devotee; one who has subdued his worldly desires and passions. The word is also applied to a class of religious mendicants. The word is also pronounced *bairāgi*. The poet-saints distinguish between the true and the hypocritical *vairāgi*.

Vairāgya. 1 Indifference to or absence of worldly desires or passions. 2 Popularly, Renunciation of all sensuous delights or gratification.

Vedas. The oldest of the Indian Scriptures. The four Vedas are, the Rigveda, the Yajurveda, the Sāmaveda, and the Atharvaveda.

Vida. A roll of the leaf of *Piper-betel* with Areca-nut, cloves, lime etc. It is usually chewed after a meal. It is distributed to an audience after a *kirtan*, or any public assembly, and is the final act. It is believed to be a digestive, and also as purifying the mouth. It is generally called *pan-supāri* [leaf-supāri nut]. Many have the habit of chewing it constantly.

Videhi. Literally, one without a body [*vi-deha*]. In usage however, it implies a temporary or permanent absorption of the mind in a way to make one unconscious of the possession of a body, as when one is intensely listening to a *kirtan*, he is for the time being a *videhi*. Or when through a life of constant contemplation of the *ātmā*, or of God, the ascetic or devotee loses all thought of his body, of cold or heat, hunger or thirst, desires or passions, he is a *videhi*. A man is a *videhi* when the spiritual completely dominates the physical.

Viñeka. Right-thinking. To the Vedantist right-thinking is the discrimination between reality and unreality.

W

Wādā. 1 A stately or large edifice, a mansion or palace. 2 A division of a town, a quarter, a ward, as *Brahman-wādā*, *Mahārwādā*. 3 An enclosed piece of meadow-field, or garden ground; an enclosure. 4 A cluster of huts of agriculturists, a hamlet.

Y

Yama. The god who rules over the spirits of the dead.

Yoga. Spiritual or abstract devotion; union with *Brahma* through abstract meditation, or contemplation; also the practice or exercise of this sort of worship.

Yogabhrashta. One who was interrupted in his preceding birth during the performance of *Yoga* [abstract meditation upon *Brahma*]. As an example, a pious outcaste, devoted to Eknāth, is called a *Yogabhrashta*. In the Autobiography of Bahinābāi, a calf, because of its peculiar pious actions, is called a *yogabhrashta*. Indeed any pious person can be described as a *yogabhrashta*, as one whose pious life in a former birth was accidentally interrupted and has now a further opportunity.

Yogi. 1 A performer of the abstract meditation called *yoga*. 2 An ascetic or devotee in general. Popularly a *yogi* is supposed to be able to gain extraordinary powers through his practice of *yoga*, called *siddhis* (which see), and the ash-covered *yogi* is able to instil much fear in the minds of the ignorant. The poet-saints, of course, distinguish between the hypocritical *yogi* and the true *yogi* whose heart and life must be pure.

Yojana. A measure of distance equal to four *Kos* roughly about eight miles.

APPENDIX II.

NOTES ON DĀSOPANT DIGAMBAR.

Sources of information.

TWENTY FIVE YEARS AGO Dāsopant Digambar was hardly more than a mere name in Western India. In 1902, however, that enthusiastic and devoted scholar, Vishvanāth Kashināth Rājwāde, in one of his journeys of research, discovered at Ambā Jogāi (Mominābād) in the Hyderabad State, a branch of the descendant of Dāsopant, possessing many manuscripts of the voluminous works of this poet-saint, and in addition an account of his life, in manuscript, by an unknown author. Mr. Rājwāde published a short account of his discovery in the series known as Granthamālā.

In 1904, Mr. Vināyak Lakshman Bhāve, the well known scholar of Marathi literature, (in 1919 the author of Mahārāshṭra Sārasvat, History of Marāthi Literature), published in the series known as Mahārāshṭrakavi the Dāsopant Charita [Life of Dāsopant] which had been discovered by Mr. Rājwāde. The manuscript of this work, and the only one known to exist, was given to Mr. Bhāve by one of Dāsopant's descendants at Ambā Jogāi, Shridhar Avadhūta Deshpānde, the 12th in the line of discipleship-descent.

In 1905 Mr. V. L. Bhāve published in the Mahārāshṭra-kavi two chapters of Dāsopant's great work, the *Citārṇava*, a commentary on the *Bhagavadgītā*, the manuscript of which had been given him by Shridhar Avadhūta Deshpānde.

In 1912 Mr. Shankar Shri Kṛiṣṇa Dev of Dhuliā, also an enthusiastic and devoted student of the Marāthā Poet-Saints, published in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, Vol. 4, Part 1, page 10, a short note on Dāsopant and his Marāthi and Sanskrit works.

In 1914 Mr. Dev published in the Proceedings of the Bhārat Itihās Samshodhak Maṇḍal the Grantharāj of Dāsopant. The preface contains such information regarding Dāsopant as Mr. Dev was able to collect.

In 1915 Mr. V. L. Bhāve published in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, Vol. 12, page 106, a summary of Dāsopant's *Santavijaya*.¹

In 1919 Mr. Bhāve published his History of Marāthi Literature (Mahārāshtra Sārasvat). See page 117 for his account of Dāsopant and his works. On page 145 a facsimile of what is believed to be Dāsopant's handwriting is given. Mr. Bhāve's chapter on Mahīpati and other historians (Mahīpati va itar Charitrakār), containing a reference to Dāsopant, is a reprint with slight changes of his article printed in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, Vol. 12, page 108.

¹ Mr. Bhāve thinks Mahīpati must have been acquainted with this work, see page 112.

Early references to Dāsopant.

Mahīpati (1715—1790) in his Bhaktavijaya, written in 1762, Chap. 57, 178, merely mentions his name in the list of Saints.

In the invocation to Bhaktalilāmṛit (written in 1774) Chap. 1, Dāsopant is described as one who had received the blessing of Datta (*Datta anugrahi*).

In Bhaktalilāmṛit Chap. 22, 48 to 68, the meeting of Eknāth and Dāsopant in a forest is recorded. In chapter 22, 79 to 101, there is an account of a visit paid by Dāsopant to Eknāth at Paithan.

Moropant (1729—1794) in his Sanmaṇimālā, Jewel-necklace-of-Saints, says :

Dāsopantiñ kelā Gītārṇava mānavā savā lākha

*Grantha pārama dustara tv na tayachi juse na
Vāsavālākha.*

Jayarāmasuta, a disciple of Rāmdās (1608—1681), mentions Dāsopant in his Santanālikā. See Kāvyetihāsasangraha, No. 24, Part 3, page 33.

Girdhar, a disciple of Rāmdās, in his Shri Samarthapratāpa 16, 34 mentions the Gītārṇava as the work of Dāsopant.

The published works of Dāsopant.

Grantharāj. This was printed in 1914 by Mr. S. S. Dev of Dhuliā from four MSS., two of which he obtained at Ambā Jogāi, and two from Yekhehāl, found in the *Math* of Atmārām, the author of Shri Dāsavishrāmadhāma. These MSS. are designated by *Om*, *Shri*, *Ra*, and *Ma*, and their dates Mr. Dev gives as 1728, 1578, 1678, 1758 respectively. The Ms. *Om* was used for printing, but the variations found in *Shri*, *Ra*, and *Ma* are indicated in foot notes. In printed form the *Grantharāj* covers 196 pages.²

The *Grantharāj* is a philosophical work in verse, consisting of eight chapters (*Prakaran*) put in the form of a dialogue between *Guru* and Disciple. The Disciple asks questions regarding the true meaning of *Bandha* [Bondage of the Soul], *Moksha* [Deliverance] and *Jivanmukti* [Deliverance though still living]. The answers of the *Guru* are in accord with the usual Vedantic formulae, and are corroborated by quotations from the Bṛihadāraṇyaka, Taittirīya and Chhāndogya Upanishads.

Gītārṇava. The two first chapters of this work were published by Mr. V. L. Bhāve in 1905, in the Mahārāshṭrakavi series. The MS. was given him by Shridhar Avadhūta Deshpānde of Ambā Jogāi. The age of the MS. is not indicated. The *Gītārṇava* is a commentary on the 18 chapters of the *Bhagavadgītā*. Every word of the original is commented upon, the whole making a voluminous work, said to consist of 125,000 verses. In the second chapter the author inserts at some length a story of human life and its sorrows.

² See Preface to *Grantharaj*, page 12.

also an amusing story at considerable length, of a Brahman, who, even under the greatest pressure, refused to use Prākrit for communication, employing only Sanskrit.

Dāsodigambarkrit Santavijaya. Mr. Bhāve, in the Journal of the Bhārat Itihās Samshodhak Maṇḍal, 1915, vol. 12, page 106 gives a summary of the 34 chapters of the Santavijaya, with its long list of Marāthā Saints, beginning with Dnyānadev.

List of published and unpublished Works.

The following list of 52 works of Dāsopant in Marāthi and Sanskrit is given by Mr. S. S. Dev. See preface to the Grantharāj, page 4.

Gītārṇava	Bhaktirājacakavacha
Gītārthabodh	Vajrapāñjarakavacha
Avadhūtarāj	Sahasrañāmaṭīkā
Grantharāj	Dattātreyanāmāvali
Prabodhodaya Pūrvārdha	Daśa, Dvādaśa, and Śata Nāmāvali
Prabodhodaya Uttarārdha	Mangalamūrtipūjā
Sthūlagītā	Vāchakīpūjā
Vākyavrittī (in prose)	Mahāpūjā
Panchikaraṇ (written on cloth)	Mānasikapūja
Padārṇava	Vedoktapūjā
Dattātreyamāhātmya	Vaidikapūjā
Gītābhāshya	Yantrapūjā
Sārthagītā	Nāmāmrītastotra
Avadhūtagītā	Gītāstotra
Anugītā	Prabandhastotra

Dattātreyasahasranāmastotra	Gītāprabandhastotra
Dattātreyadaśānāmastotra	Siddhamālāmantrastotra
Dattātreyadvādaśānāmastotra	Upakālastotra
Dattātreyashoḍāśānāmastotra	Shoḍāśāvatārastotra
Dattātreyaśatanāmastotra	Shoḍāśāvatāraprādurbhāvastotra
Siddhadattātreyāstotra	Āgamanīgama
Shaḍguruyantra	Vedapādākhyastotra
Shoḍāśadalayantra	Shoḍāśāvatāradhyānas-totra
Atripanchakapradhānayantra	Daśopanishadbhāshya
Sivastotra	
Gurustotra	
Shoḍāśastotra	
Śitajvaranīvāranastotra	

Historical Notes.

Dāsopant Digambar is believed to have born in A. D. 1551 and died in 1615.³ He was thus the contemporary of the great Poet-Saint Eknāth (1548—1609) and tradition records their meeting together.⁴ He lived during the reign of that tolerant Muhammadan Emperor Akbar, but under the immediate rule of the Muhammadan king at Bedar, Ali

* More exactly, in Indian chronology, he was born in Shaka 1473, Bhadrapada, Vadya 8 and died in Shaka 1537 Magha, Vadya. 6. This I give on the authority of Mr. Vishvanath Kashinath Rajwade. See Granthamala of 1902, also Mr. S. S. Dev in preface of Grantharaj page 2. Also Mr. V. L. Bhave in Maharashtra Sarasvat page 117. I am unaware of their authority, but presume the dates were obtained locally from Dasopant's descendants at Amba Jogai.

⁴ Mahipati in his Bhaktalilamrit, Chap. 22, 48—68 and 81—101

Barid Shah.⁵ When Dāsopant died (1615), Tukārām at Dehu and Rāmdās at Jāmb were boys of seven years of age.

At Ambā Jogāi, also known as Mominābād, in the Hyderabad State, there is the *Samādhi*, or tomb, of Dāsopant Digambar. There are also at the same place two families claiming descent from Dāsopant, the one called the major branch (*Thorlcū devghar*), the other the minor branch (*Dhākīcū devghar*). In the major branch the present representative in the line of discipleship is Shridhar Avadhūta Deshpānde. There is also a branch of the family at Bāvāgi near Bedar, and still another at Chandrapūr near Nāgpur.⁶ All these branches are said to possess manuscript copies of Dāsopant's works.⁷

It is evident from the voluminous nature of Dāsopant's works, their contents, language, style, etc., that he was a man of learning and of piety, and given to untiring labor.

The question of his influence on his own and following times is not easy to answer. Copies of his works have been

⁵ The Barids were generals in the army of the Bahamani kings at Bedar, and in 1530 displaced the Bahamani dynasty. Ali Barid Shah, under whom Dasopant must have lived, died in 1582. See Kincaid's *History of the Maratha People*, The Bahamani Kingdom, pages 60 to 79 and 102.

⁶ The family line is as follows: Digambar, Dasopant, Dattajipant, Vishvambhar, Dasoba, Dattaji, Devaji, Vishvambhar, Gurubova, Avadhuta, Atrivarada, Vishvambhara. See Rajwade in *Granthamala* under Dasopant, and *Maharashtra Sarasvat*, page 119.

⁷ *Grantharaj*, page 4 of preface. Also *Maharashtrakavi*, Part 2, page 39.

thus far found only with his descendants, and in the *Math* of Atmārām, the author of Shri Dāsavishrāmadhāma, at Yekhehal. His *Gītārṇava* was, however, known to Moropant (1729—1794), and Mahīpati (1715—1790) relates of Dāsopant's meeting Eknāth on two occasions. His works were probably known to Rāmdās. The evidence of this is two-fold. (1) Girdhar, the disciple of Rāmdās, in his Samarthapratāpa,⁸ conceives of a banquet given by Rāmdās to authors past and present, at which the viands were their respective literary works. Dāsopant is mentioned as guest, and the *Gītārṇava* as his special contribution to the banquet: *Dāso Digambara svayampāki sovače Gītārṇavarāśin samīpūrṇa jevile* (Shri Samarthapratāpa 16, 34). (2) There is a very noticeable similarity between some portions of Rāmdās' Dāsbodh and the Grantharāj and the *Gītārṇava*. Compare Rāmdās' picture of human life in (Dashak 3, Samās 1—4) with *Gītārṇava* Chap. 2, 2115—2175, and Grantharāj Chap. 3, 55 and following.

⁸ Shri Samarthapratāpa by Girdhar, page 99; published by S. S. Dev at Dhulia in the Ramdas and Ramdasi series, 1912 (shaka 1834).

श्रीदासोपंतचरित्र

श्रीगणेशायनमः । श्रीसरस्वत्यै नमः । श्रीमदादिगुरुदत्तात्रेयाय नमः । ॐ नमो सद्गुरु दिगंबरा ! । सहजानंदा ! सौख्यसमुद्रा ! । अज्ञानतमहर दिवाकरा ! । गणेशारूपा, तुज नमो ! ॥ १ ॥ सकृत् म्हणतां गणपति । समूल हरे देहभ्रांति । तूंच प्रगटसी सर्वा भूर्ती । सर्वांतरात्मा, दयाला ॥ २ ॥ जय जय आदिमाये जगदंबिके ! । स्वार्नदवर्नाचे दिव्य कळिके ! । भक्तवत्सले ! विश्वव्यापिके ! । विश्वानंदे ! श्रीशारदा ! ॥ ३ ॥ आतां वंदूं कुलस्वामी, । ऐसे म्हणतां सप्रेमी । स्वयें प्रकटून हृदयपद्मी । प्रेम देतसे बाह्यांतर ॥ ४ ॥ प्रेमपुरनायक । ऐसे वाखाणिती व्यासादिक, । ब्रह्मादिकांचे ध्येय देख, । मार्तेड माझा कुलदैवत ॥ ५ ॥ व्यास ध्यातां हृत्कमळी । वृत्ति रंगली तत्पदकमळी, । तेणे योगे पुष्टि चढली । निज वाचेसि निश्चये ॥ ६ ॥ सप्रेम वंदूनि मातापिता । जे सकळ देवतांचे स्थान तत्वता । लांचे अभयकर घेऊनि माथां । प्रेमास पात्र मी ज्ञाले ॥ ७ ॥ आतां वंदूं संतसज्जन, । जे वैराग्यसिंधूची दिव्य रत्ने, । त्यांचे अभय होतांचि पूर्ण । पुढे चालेल प्रंथरचना ॥ ८ ॥ त्रयमूर्तिरूप दत्तात्रेय, । ब्रह्मादिकांचे निजध्येय, । संरूप उपनिषदांचे गर्भ होय । अतक्य महिमा निगमागमां ; ॥ ९ ॥ तो दत्तच माझा सद्गुरु । नाम जयाचे श्रीदिगंबरु ; । सहजानंदायक, चराचरु, । अंतरात्मा, सर्वेश ॥ १० ॥ त्यांचे अवतारचरित्र, । जें सुखाचे सुखसागर, । युगायुर्गी जें ज्ञाले विचित्र । तें परिसावें स्वानंदे ॥ ११ ॥ जो आदिगुरु योगिराज, । जो विश्वाचे मूळ बीज, । जगदोद्धारास्तव सहज । अवतरले मनुजरूप ॥ १२ ॥ ते मानवी दिसतांही निर्धार । ते मानवी नव्हे, सर्वेश्वर ; । त्यांचे जें चरित्र सार । बोल्दं इच्छीं निजचित्तीं ॥ १३ ॥ तरि चित्तांचे

चेतकत्व, । बुद्धीचे बोधकत्व । सद्गुरु असतां सत्यत्व; । त्यावीण वदती कोण असे? ॥ १४ ॥ तेच वैखरी प्रवेशून । कथन करवीतसे स्वसत्तेन; । तें परिसावे स्वानंदमन । श्रोते तुम्ही दयाळू. ॥ १९ ॥ नारायणपेठचे देशपांडिये । नाम ज्यांचे दिगंबरराये, । पार्वती त्यांची भार्या निश्चये, । पुण्यलोकांमाजी अप्रणी. ॥ २६ ॥ नेणो तें जन्म-जन्मांतरी । काय आराधिले श्रीहरि. । तरिच त्यांचे उदरी । अवघूत अवतरले पुत्ररूपे. ॥ १७ ॥ नाम ज्यांचे दासो दिगंबर, । जे स्वामीही असेत निर्धार, । ज्यांचे मुखीं गीतार्थगजर । सव्वालक्ष ज्ञाला असे. ॥ १८ ॥ तेच महाराज दासोपंत । श्रीदत्तचि ते मूर्ति-मंत, । जगदोद्धारास्तव निश्चित । त्या गृहस्थाघरी अवतरले ॥ १९ ॥ सुहास्यवदन, आर्कणयन, । सरळनासिक, गौरवण । आजानुबाहु, सर्वलक्षणसंपन्न, । अनुपम्य, जर्गीं अवतरले. ॥ २० ॥ माता पिता सौभाग्यसंपन्न । त्यांचे उपनयन आणि लग्न । करिते ज्ञाले द्रव्य खर्चून । स्वानंदेसीं त्या काळीं. ॥ २१ ॥ यापरी त्यांचे मातापिता । पुत्रसह-वर्तमान असतां । पुढे काय वर्तली कथा । ते परिसावी सप्रेम. ॥ २२ ॥ नारायणपेठादि पंच महाल । दिगंबराय देशस्थ तेथील; । ते फार योग्य असतां वहिल । तेथील अधिकारी तेच होते. ॥ २३ ॥ तेथील द्रव्य संपूर्ण । देशपांडियांचे विद्यमान । सरकारीं पावते करून । यावें ऐसा नेम असे. ॥ २४ ॥ यापरी मर्यादा असतां । एके वर्षीं अवर्षण पडतां । सरकारपैका न पोहचतां । यांस नेले बेदरासि. ॥ २९ ॥ तेहां संपूर्ण देशमाझारी । बहमनी पादशाह अधिकारी । ते राहत असतां बेदरी । तेयेच नेले त्यांलागीं. ॥ २६ ॥ दोन लक्ष रुपये । बाकी असतां निश्चये । तेहां केले तें काय । परिसावे सविस्तर. ॥ २७ ॥ त्यांस पुस्तां ‘सरकारपैका । तुजकडे बाकी असतां निका । तो दिलेवांचूनि सुटका । तुजला कैसी होईल?’ ॥ २८ ॥ येह म्हणे, ‘अवर्षणामुळे । सरकारपैका बाकी राहिले; । आपण दयाळु केवळ । क्षमा आतां करावी.’ ॥ २९ ॥

આપુલે અમય અસલ્યાસ જાણ । દ્રવ્ય દેર્દેન કરોનિ યત્ત, । એસે વચન એકતાં જાણ । બોલે કાય તેં પાદશા. ॥ ૩૦ ॥ ‘તુજે સુટકેસ પાહિજે ધન । ત્યાસ તું દેર્દી લોકાંસિ જામીન । નાતરિ પુત્રાસ યેથે ઠેવૂન । જાઊન પાઠ્રીં દ્રવ્ય કોં.’ ॥ ૩૧ ॥ એકતાં ઐશી યજમાનમાત । તો ગૃહસ્થ ચિત્તા કરી મનાંત, । યા બાઠાસ ઠેવૂન યેથ । કોણયાપરી મી જાઊં ? ॥ ૩૨ ॥ જેબંધાં ગૃહસ્થા આણિલેં બેદરાસ । તેબંધાંચ પુત્રાહી અસે સમાગમેસ; । પુત્ર કોણ અવતાર પુરુષ । દાસોપંત મહારાજ. ॥ ૩૩ ॥ ત્યાચી સૌંદર્યતા દેખૂન । પાદશા હોતસે હર્ષયમાન. । મહણતસે, ‘સૌંદર્ય વોતૂન ભગવાન । ઘડવિલી કાય હો હી મૂર્તિ ? ॥ ૩૪ ॥ મજ પાહતાં યા બાઠા । ધણી ન પુરે વેલોવેલા. । હા કાય અસે સ્વાનંદપુત્રા । યાપરી મર્ની ભાવિતસે. ॥ ૩૫ ॥ એસા રત્ન જરિ અસતા મમ ઘર્ણ । હોર્ડેલ કોં રાજ્યાધિકારી । સંપૂર્ણ પહાતાં યા ચરાચરી । યા સમાન કોણી નસેચિ. ॥ ૩૬ ॥ સંપૂર્ણ બુડો માઝેં દ્રવ્ય । પરિ હા બાલ મિલાવા નિશ્ચય.’ । કોં ત્યાસ સંતાન નસતા હે ઉપાય । મર્ની યોજના કરીતસે. ॥ ૩૭ ॥ આણખી કાય કરી વિચાર ? । ‘હા તો દિસ્તો દ્વિજકુમાર । પરી રાજચિન્હ સાચાર । યાચે આંગી પૈ અસે. ॥ ૩૮ ॥ યાચા પાહતાં મુખચંદ । માઝેં ન પુરે નેત્રચકોર. । હા પ્રાસ હોતાં નિર્ધાર । રાજસિંહા-સર્ની સ્થાપીન મી.’ ॥ ૩૯ ॥ યાપરી યોજના કરુનિ મર્ની, । બોલે કાય ગૃહસ્થાલાગુનિ, । ‘નિજપુત્રાસિ યેથેં ઠેવૂનિ । તું જાય આતાં દેશાકડે. ॥ ૪૦ ॥ એક માસાચા કરુનિ કરાર । તું જાય યેથૂનિ સત્વરે; । પૈકા પોહચતાં નેમાવર । પુત્ર યેર્ડેલ. ॥ ૪૧ ॥ પૈકા ન યેતાં માસા અર્તીં । તુજ્ઞા પુત્ર મિલેલ મમ યાતી, । હેં તરિ જાણ તું નિશ્ચિતી;’ । એસે પાદશા સાંગતસે. ॥ ૪૨ ॥ યાપરી ત્યાચેપાસુન । કાગદ ધેતલે લિછુન; । ગૃહસ્થ લાચાર હોऊન । કાગદ લિછુન દેતસે. ॥ ૪૩ ॥ કાગદ દેઊન ત્વાસિ । પ્રયાણ કેલેં દેશાસિ; । ચિત્તા કરિતસે નિજ-માનર્સી । ‘પુનરાપિ હા પુત્ર પાહીન કાય? ॥ ૪૪ ॥ કૈસેં દૈવ દુર્ધર! ।

सोइन कैसा जाऊं हा पुत्र ? । पुत्र नव्हे, हा प्राण माझा निधार । केंवि आतां ठेवूं मी ?' ॥ ४९ ॥ यापरी मर्नी करूनि चिता । हृदर्यी आठवूनि श्रीअवधूता । बोले काय पुत्रासि तत्वता । तें परिसावें, भाविकहो. ॥ ५६ ॥ 'अरे पुत्रा, तान्हया, । अति सुकुमार कीं, रे, तुझी काया; । क्षणैक राहतां तुज सांडुनियां । तें युगवत् कीं, रे, मजलार्गीं. ॥ ५७ ॥ जळो जळो माझें जिणे ! । कीं जळो जळो माझें प्रपंच करणे ! । तूं माझे पंचप्राण । टाकूनि आतां केंवि जाऊं ?' ॥ ५८ ॥ तेव्हां बोले काय पुत्रराज, । "तोच हृदयस्थ असतां श्रीयोगिराज । त्यालाच असे आपली लाज; । चिता किंनिमित्य पैं करितां ?" ॥ ५९ ॥ तोचि आमुचा कुलदैवतें, । तोच रक्षील मातें, । तो जगदात्मा निश्चितें, । तो सन्मुख असतां, भय काये ? ॥ ५० ॥ ज्याचे स्मरणे भवभय उडे, । ज्याचे स्मरणमात्रे कैवल्य जोडे, । ज्याचे स्मरणे सहजानंद घडे, । हें काय बापुडे यालार्गीं ? ॥ ५१ ॥ आपण न करितां अनमान । प्रयाण करावें देशालागून; । द्रव्यही देईल तोचि जाण, । भेटही सत्वर घडेल." ॥ ५२ ॥ ऐशी ऐकोनि पुत्र-वचनोक्ति । निधता ज्ञाला सत्वरगती । हृदर्यी आठवूनि अवधूतमूर्ति; । येऊन पोंहचला स्वदेशा. ॥ ५३ ॥ लांर्नी देशास गेल्यानंतर । काय वर्तला समाचार, । तेही ऐकावें अत्यादर । श्रोते तुर्ही दयाळू. ॥ ५४ ॥ बेदरसमीप असतां नृसिंहक्षेत्र, । ज्ञारणीनृसिंह हें नाम निधार, । तेथें येत असावें साचार । बाळ ज्ञानासि प्रतिदिनीं. ॥ ५५ ॥ तेथिंचा एक रूपया रोज । याचे भोजनाचे काज । पादशा नेमिलासे सहज, । परी याचेनि मतें काय ? ॥ ५६ ॥ नित्य ज्ञानमात्र करून । तो रूपया द्यावा ब्राह्मणांकारणे, । आपण करावें उपोषण, । हृदर्यी ध्यातां दत्तमूर्ति. ॥ ५७ ॥ तें ध्यानच अमृतपान । त्यांर्नी करीत होते अनुदिन, । तेण्योर्गे दैदीप्यमान । बाळ दिसतसे सर्वांसि. ॥ ५८ ॥ तेथील संपूर्ण नारी, नर । पाहूनि बाळ सकुमार । बोलताति नाना प्रकार । कळवळेसीं त्या काळीं. ॥ ५९ ॥ कोणी म्हणती, 'हा लक्षणसंपन्न;' ।

कोणी म्हणती, 'मदनमोहन;' । कोणी म्हणती, 'धन्य याची जननी जाण ! । ऐसा पुत्र प्रसवली.' ॥ ६० ॥ ब्राह्मण म्हणती, 'हा नव्हे बाळ; । हें बाळाचें लक्षण नव्हे केवळ; । हा योगभृष्ट असे अचळ । आम्हां काहीं कळेना. ॥ ६१ ॥ जें द्रव्य मिळतें आपणा । तें देतसे ब्राह्मणां; । आपण जेवितो किंवा उपोषणा । राहतो काहीं कळेना. ॥ ६२ ॥ बाप गेलासे सोडून यासि । याची चिंता नसेच मानसी. । हा तो केवळ तेजोराशी, । यासि रक्षो श्रीहरि. ॥ ६३ ॥ येथील यवनास नसे संतान । तो पुत्र करूं इच्छितो निजअंतःकरण, । तरि रक्षो यास उमारमण, । कैलासपति, श्रीशंकर.' ॥ ६४ ॥ कोणी म्हणती 'आराध्यदैवत । या बाळास रक्षेल निश्चित, । तेणेयोगें हा मुक्त । होईल सत्य जाणावा.' ॥ ६५ ॥ यापरी त्रिविघ लोक । बोलती एक-मेक; । परि त्याचे मर्नी देख । काहींच चिंता नसेचि. ॥ ६६ ॥ परि तो पादशा मोजीतसे दिन । केवळां मास होईल पूर्ण ? । केवळां स्थापूं राजसिंहासन । या बाळासि स्वानंदे ? ॥ ६७ ॥ त्याचे इकडे मातापिता । पुत्रास्तव करिती चिंता । द्रव्याची खटपट न होतां । उद्दिग्म फार राहतसे. ॥ ६८ ॥ असो यापरी लोटत लोटत । मासास आले दिवस भरत, । बापाकडील द्रव्य न येतां निश्चित । बाळ काय करी तेधवां ? ॥ ६९ ॥ मर्नी म्हणतसे 'माझे जन्म । ब्रह्मकुळीं झालैं सुगम, । यायोगें परम संभ्रम । मानीत फार होतों कीं, ॥ ७० ॥ चौच्यांयशीं लक्ष जाण । दुर्लभ कां नरदेह पूर्ण; । त्याहीमाजी कुळीं ब्राह्मण । येणे दुर्लभ असे कीं. ॥ ७१ ॥ आतां पुढे माझी गति । काय होते निश्चिती ? । शरण जाऊं कोणाप्रती ? । ब्रह्मत्व कोण राखेल ? ॥ ७२ ॥ मास तो चालिला भरत भरत; । आम्हांस कैचें द्रव्य प्राप्त ? । कैसा मी होईन मुक्त । कर्ता भेटेल कोण ?' ॥ ७३ ॥ यापरी चिंता करितां चिर्तीं । मासाची झाली समाप्ति, । ते दिवशीं प्राप्तःकाळीं बाळाप्रति । बोले काय तो यवन ? ॥ ७४ ॥ 'आज संघ्याकाळपर्यंत । वाट पाहणे निश्चित; । द्रव्य

आलिया तूर्ते । पाठवीन सत्य पित्याकडे. ॥ ७६ ॥ जरि न येईल आज
द्रव्य । तुजला करुं यवन निश्चये. । यांत काहीं नसे संशय । सत्य,
सत्य, रे सकुमारा.’ ॥ ७६ ॥ वज्ररूप शब्द पडतां श्रवणीं । ते भेदून
गेले अंतःकरणीं; । त्याचे मोचन दत्तावांचूनि । काहींच नसे त्यालार्णी.
॥ ७७ ॥ कोमाइले मुखकमल, । नेत्रीं चालिले दुःखजळ, । चित्त
झाले असे व्याकुळ, । काहींच त्यासि उमजेना. ॥ ७८ ॥ मर्नी म्हणतसे,
'पित्याची आस । आजपर्यंत होती निजमानस; । आतां तेही दिसे
निरास. । पुढील भविष्य कलेना. ॥ ७९ ॥ आतां माझें आराध्यदैवत, ।
जो ब्रह्मादिकांचा ध्येय निश्चित, । त्यावांचून वारेल हे अनर्थ, ।
पाहतां कोणी दिसेना.’ ॥ ८० ॥ ऐसे भावून निज मर्नी, । चित्त
रकाग्र करूनि, । वृत्ति ठेवूनि अवधूतचरणीं । धांवा करीतसे त्याकार्णी.
॥ ८१ ॥ जय जय अत्रितनया! आनंदनिलया! । आनंदकारका भक्त-
समुदाया! । आतां तुजवांचूनि, श्रीयोगीराया, । शरण जाऊं कोणासि?
॥ ८२ ॥ तूं तो सर्वोत्तरंग । असूनिही निर्गुण, निःसंग; । तुझे चरित्र
अभंग । ब्रह्मादिकांसि अगम्य. ॥ ८३ ॥ अगम्य तुझी कीर्ति देख, ।
अभिनव तुझी करणी अलौकिक, । तूं सकल्लसाक्षी, सर्वप्रकाशक, ।
सन्मयरूपा, संकाश. ॥ ८४ ॥ सर्वोच्चा तूं अससी ईश । यास्तव तुझे
नाम जगदीशा, । जग म्हणायाचे ही भ्रांति निःशेष । तुझे ठार्यी दिसेना.
॥ ८५ ॥ तूं तो निष्कळंक, निर्विकार, । भक्तांस्तव होऊनि साकार ।
विहरसी निजचराचर, । अंतरंगा, दयाळा. ॥ ८६ ॥ तुज ऐसा नसे
दयाळू, । तुज ऐसा नसे कृपाळू, । तुलाच असे माझा कळवळू ।
कैवल्यकंदा करुणार्णवा. ॥ ८७ ॥ दूं तो केवळ अद्वय सच्चिदानंद, ।
भक्तवत्सल, स्वानंदकंद; । भक्तप्रतिपाळक हें ब्रीद । तुझे असे, रे
दिगंबरा. ॥ ८८ ॥ तूं अससी जरि भक्तप्रतिपाळक, । आज सत्य
करसील देख. । सत्यच तूं दीनवत्सल, सहजानंददायक, । अंतरात्मा,
दिगंबरा. ॥ ८९ ॥ मी जन्मलों ज्यांचे उदरीं । ते बाप राहिले देशां-

तर्हि । तूं बाप अससी हृदयांतर्हि । यास्तव बाहतों तुजलार्गी ॥ ९० ॥
 तूं विश्वाचा जननीजनकु, । तूं विश्वाचा प्रतिपालकु, । तूं विश्वाधारु,
 विश्वव्यापकु, । विश्वात्मा, सर्वेशा ॥ ९१ ॥ हा तो यवनरूप व्याघ्र ।
 मज गिळूं पाहे समग्र; । तरि कृपाशस्त्रे वधून शीघ्र, । रक्षीं मातें,
 दयाला ॥ ९२ ॥ हा तो यवनरूप समुद्र । यांत बुडवूं पाहतो निर्धार; ।
 तरि तूं तारक, कर्णधार, । काढीं वेर्गे, कृपाला ॥ ९३ ॥ हा तो
 यवनकाळसर्प । दंशून करावा काळरूप । ऐसें इच्छितो, तूं चिद्रूप ।
 गारुडी असतां, भय काये? ॥ ९४ ॥ हा यवनरूप बेडी । ठोकूं इच्छितो
 अति तांतडी, । तरि तूं कैवारी प्रौढी । तोर्डी सत्वर, दीनबंधु ॥ ९५ ॥
 हा यवनरूप बडवाग्नि । यांत लोटूं पाहतो मज लागूनि; । तरि तूं कृपा-
 घन वर्षनि । शीतल कर्णी, रे, श्यामांगा ॥ ९६ ॥ आतां तुजवीण
 मज बाळातें । कोण रक्षील, गा दीनानाथ? । धांव, धांव गा श्रीभवधूत ।
 अंत किती पाहतोसि? ॥ ९७ ॥ हे तुझे अंत पाहण्यांत । माझा प्राण
 जातो निश्चित; । यास्तव धांव, धांव, रे, त्वरित, । हे दुरित माझे
 निवारी ॥ ९८ ॥ जरि माता उपेक्षी बाळावरि, । तरि त्याचें संरक्षण
 कोण करी? । तूंच माउली, गा, निर्धारी; । वोसंगा वेई मजलार्गी.
 ॥ ९९ ॥ आज अस्तास जातां दिनमणि । माझे ब्रह्मत्वास असे हानि; ।
 हे तों जाणतोस कीं दंडपाणी, । दयार्णवा, दयाला ॥ १०० ॥ ब्रह्मत्व
 माझे शुद्ध मौकिका । तो बुडवूं पाहे यवनगर्ते देखा । तूं रक्षीं, गा
 दीनरक्षका, । दुष्टशिक्षाकारणा ॥ १०१ ॥ हे दुरित माझे दुर्धर । वारीं
 वारीं, गा, गा, दिगंबर. । दिगंबरा, तुजवांचोनि साचार । कोणीच
 मजला नसे कीं! ॥ १०२ ॥ यापरी करितां हृदर्थी ध्यान । नेर्वी पात
 होतसे जीवन, । दशादिशा पाहे म्लानवदन, । कांहीच ल्याला सुचेना.
 ॥ १०३ ॥ तेव्हां घटिका राहिला दिवस, । हर्ष न माये पादद्वास, । यवन-
 दीक्षित काजीस । बोलावून काय आज्ञापी? ॥ १०४ ॥ आणखी हालीम
 वाली लोकां । बोलावून ब्राह्मण अनेकां । पुसतसे होऊन हरिखा ।

सर्वत्रांसि त्या काळीं ॥ १०६ ॥ ‘याचे पित्यानें मासाचा करार । करून ठेविला हा कुमार, । ते आजन्यास झाला निर्धार । पुढे काय करावें? ॥ १०७ ॥ ‘मासास न पाठवूं जरि द्रव्य । यास यवन करावा निश्चयें;’ । हा तो करार याचे बापाचा होय । हें तों तुम्हांस ठाऊक. ॥ १०८ ॥ शब्द नसे कीं आम्हांवरि । स्वमर्ती मेळवितां आजिचे रात्रीं; । यास तुम्ही मिळोन सर्व नरनारी । काय उत्तर पै देतां?’ ॥ १०९ ॥ यापरी निकर-शब्द पडतां श्रवणी । अश्रुपात होतसे सर्वत्र नयनी; । कंठ दाटलासे सर्वोलागूनि, । मुखीं शब्द निवेचिना ॥ ११० ॥ ब्रह्मंडळी मिठाले फार, । कोणाचे मुखीं न निघे उत्तर. । म्लानवदन होऊन सर्वत्र । धांवा करिती देवासि. ॥ १११ ॥ ‘अरे देवा, भक्तवत्सला! । अरे देवा, ब्रह्मकुळ-प्रतिपाळा! । अरे देवा, करुणाकळोळा! । काय तमाशा पाहतोसि? ॥ ११२ ॥ हा बाळ तो द्विजकुळभूषण, । हा बाळ तो गुणसंपन्न, । हा बाळ तो आमुचे प्राणांचा प्राण, । रक्षीं रक्षीं, गा दयाळा.’ ॥ ११३ ॥ तेब्हां बाळ आणिलासे सभेभीतरीं. । तो नसे देहावरि, । देहसाक्षी जो त्यास पाचारी । अनन्ययोर्गें त्याकाळीं ॥ ११४ ॥ नेत्र झांकून एकसरीं । आळवीतसे निज कैवारी, । कैवारी तो त्याचे अंतरीं । स्वतःसिद्धच पै असे. ॥ ११५ ॥ तेब्हां त्याचे दृष्टीस न पडे जन; । जर्नी दिसे जनार्दन; । जनार्दनीं वृत्ति रंगलीं पूर्ण । देहभ्रांति सहज पै. ॥ ११६ ॥ तेब्हां सद्गुरु श्रीदिगंबर, । दीनजनांचा कैवारू । काय केला चमत्कारु, । ते ऐकावें स्वानंदे. ॥ ११७ ॥ आपण होऊन पाडेवार । हातीं काठी, कांबळ खांदेवर । द्रव्य हुंड्या घेऊन निजकर । प्रगटले तेथें त्याकाळीं ॥ ११८ ॥ मुखीं म्हणतसे ‘सलाम, सलाम,’ । चहूंकडे पाहतसे अतिसंभ्रम, । तो तरि प्रत्यक्ष पुरुषोत्तम । कोणी नोळखती मतिमंद. ॥ ११९ ॥ ‘हुंड्या घ्या, घ्या;’ ऐशी हांक । दीननाथ देतां निःशंक, । ते हांक नव्हे, बाळांचे द्विजत्व राख, । कोणी लासि ओळखेचिना. ॥ १२० ॥ तेब्हां बोले श्रीदिगंबर, । ‘अरे, मी आलों पाडेवार, । कांर्ही पुसा, जी, समाचार ।

સાંગેન આતાં, યા કાળીં.’ ॥ ૧૨૦ ॥ તેબ્ધાં સેવક પુસ્તી ત્યાલાગૂન, ।
 ‘અરે, તું કોઠિલા ? કોણ ?’ । યેરું મ્હણે ‘નારાયણપેઠાહૂન । હુંદ્યા ઘેઊન
 પૈ આલોં.’ ॥ ૧૨૧ ॥ હે ધ્વનિ પડતાં કાર્ણી । સર્વત્રાંસિ હર્ષ ન માયે
 ગગાર્ણી । આનંદપૂર આલા સકળાંલાગૂનિ । ત્યાંચ્યા ચિત્તસરિતેસિ.
 ॥ ૧૨૨ ॥ કાય હર્ષાચા પૂર ફુટલા, । કાય હર્ષાચા વર્ષાવ જ્ઞાલા, । કાય
 સ્વાનંદાચા કૂપ સાંપડલા, । સ્વાનંદેસિ સર્વસ્વ. ॥ ૧૨૩ ॥ જહાજ બુડતાં
 લાગલા કડેસ, । કિંવા મરલા મિળે અમૃતરસ ; । તેંવિ હર્ષ સર્વત્રાંસ ।
 જ્ઞાલા અસે ત્યા કાળીં. ॥ ૧૨૪ ॥ સર્વત્રાંચે મુખચંદ્રાસ । ખેદકેતુપ્રહણ
 ખ્યાસ । લાગલા અસે નિઃશેષ, । તો અવધૂતજર્ણે નિવર્તલા. ॥ ૧૨૯ ॥
 તેબ્ધાં બાલાસ બોલતી બ્રહ્મવૃંદ, । ‘ધન્ય, ધન્ય, રે, તુંઝે પ્રારબ્ધ !’ ।
 તુજ સાદ્ય અસતાં, અદ્વ્યાનંદ । કુલસ્વામી, ભય કૈચે ? ॥ ૧૨૬ ॥
 આતાં ઉઘડીં, રે, કમલનયન ; । દ્રવ્ય પાઠવિલેં તુઝ્યા પિત્યાન, । તો
 સન્મુખ અસે મનુષ્ય પૂર્ણ, । પૂર્ણનંદે તું પાર્હીં’ ॥ ૧૨૭ ॥ માત ઐકતાં
 શ્રવણદ્વાર । ચહુંકડે પાહે ઉઘડુન નેત્ર ; । તરિ તો ઉમા અસે સામોર ।
 મનુજરૂપે કુલસ્વામી. ॥ ૧૨૮ ॥ તેબ્ધાં નેત્રીં ચાલિલેં સપ્રેમ જીવન, ।
 સભેસ ઘાલિતસે લોટાંગણ, । આનંદે મુર્ખી ન નિઘે વચન, । સહજાનંદ-
 સાગરીં, બુડતસે. ॥ ૧૨૯ ॥ તેબ્ધાં જેં સુખ જ્ઞાલેં ત્યાપ્રતિ । વર્ણિતાં
 ભુકેલીં હોતી તૃસિ ; । મગ ઇતરાંચી કાય ગતિ ? । કોણ વર્ણ્ણ શકેલ
 તેં સુખ ? ॥ ૧૩૦ ॥ ષોડશકલાયુક્ત સુધાકર । ઉદ્યા પાવલા પૌર્ણ-
 મેચ્યા રાત્ર, । તેંવિ ત્યા મુલાચા મુખચંદ્ર । શોભતસે લા કાળીં ;
 ॥ ૧૩૧ ॥ કિંવા ત્યાંચે મુખાંબુજ । ખેદરાત્રી પાવલેં સંકોચ, । દિગંબર-
 રવિઉદય હોતાં, સહજ । વિકસિત પૈં હોય. ॥ ૧૩૨ ॥ લાચા મુખાં-
 બુજમ્ભવાનંદમકરંદ । ઘેઊન તેથીલ બ્રહ્મમિલિંદ । હોઊનિ તેબ્ધાં બ્રહ્માનંદ ।
 બ્રહ્માનંદસાગરી બુડતસે. ॥ ૧૩૩ ॥ ત્યા કાળીં પાદદ્રા આપણ । પુસ્તસે
 ત્યા મનુષ્યાલાગૂન, । ‘અરે, તું કોઠીલ ? કોણ ? । કોણી તુજલા
 ધાડિલેં ?’ ॥ ૧૩૪ ॥ યેરું મ્હણે ‘દિગંબરાચે સેવક । જાણુન આમ્હાંસ

फार विश्वासुक, । हुंड्या देऊन आमचे हस्तक । पाठविला असे सर्वस्व.'
 ॥ १३६ ॥ पादशा म्हणे, 'तूं चाकर । किती दिवसांचा निर्धार? ।
 आणि नामही सत्वर । सांग आतां या काळी.' ॥ १३७ ॥ 'नाम तों
 दत्ताजी जाण, । चाकर सप्त पिढ्यांपासून,' । मुशारा पुसतां पूर्ण ।
 बोले 'अन्नार्थी मी असें. ॥ १३८ ॥ यांनी मजला टाकून । कदापि न
 राहती एक क्षण; । जागृति, सुषुप्ती आणि स्वप्न । त्यांचे सन्निध मी
 असें. ॥ १३९ ॥ मज त्यांस सोडून एक क्षण । राहतां, तें युगासमान; ।
 आतां या बाळाकारणे । पाठविले असतां, मी आलों. ॥ १४० ॥ आपुला
 जो बाकी पैका । याच्या हुंड्या असे देखा. । हे दर्शनीं हुंड्या अति
 चोखा, । यांस उधार नसेचि. ॥ १४१ ॥ हुंड्यांचा विश्वास नसे तुम्हांसी, ।
 तरी द्रव्य रोकडे असे मजणार्ही; । तें देईन संरूणि निश्चयेंसि, । घ्यावें,
 आतां या काळी' ॥ १४२ ॥ यापरीं बोलोनि ल्यासि । पुढे वांतिले
 द्रव्यराशि; । तें पाहतां सर्वत्रांसि । आश्वर्यकारक दिसतसे. ॥ १४३ ॥ रूपये
 मोजिजेपर्यंत । मनुष्य होता तेथें निश्चित; । तो मनुष्य काय? श्रीअवधूत ।
 स्वानी माझा, श्रीदिगंबरु. ॥ १४४ ॥ धन्य तेथील सभाग्य लोक! ।
 धन्य पादशा पुण्यलोक! । धन्य तें महाराज बाळक! । अवतारपुरुष
 भूताळी. ॥ १४५ ॥ जे योगयागादि कर्मी शिणती, । तीर्थयात्रा करितां
 वय नाशिती, । दुर्लभ, दुर्लभ, तयांप्रति. । यापरी दर्शन होईल?
 ॥ १४६ ॥ धन्य माझा श्रीदिगंबर! । दूर ठेवूनि प्रभुत्वबडिवार, ।
 स्वआंगे होऊनि पाडेवार, । धांवा घेतसे भक्तास्तव. ॥ १४७ ॥ ज्याचे
 अंगीं नसे लहान, थोर, । ज्यासि वर्णितां भागले वेद चार; । सहा
 शास्त्रीं नव्हें निर्धार; । अठांची गति सहज खुटे; ॥ १४८ ॥ उत्पत्त्यादि
 व्यवहार । ज्याचे मायेचे बडिवार, । तीसही न कळे कळा निर्धार, ।
 ऐसा तो प्रभुराणा. ॥ १४९ ॥ ज्यास नसे येणे, जाणे, । तो संपूर्णी
 जर्गीं परिषूर्ण; । त्यासि पाडेवार म्हणणे । हें अभिनव पैं असे.
 ॥ १५० ॥ पाडेवार पादशा अंतरीं । तोच भरला कीं चराचरीं; । परि

निजभक्तांस्तव परोपरी । चरित्र सहज पैं दाविती ॥ १९० ॥ असो ते रुपये मोजल्यावर । पादशा म्हणे, 'कोठें तो पाडेवार ? । रसीब यावी निर्धार । मोहरानिशी त्यालार्गी.' ॥ १९१ ॥ पाडेवार कोण ? कोठीला ? । जेथें प्रगटे तेथें गुप ज्ञाला । परि त्याचा वेघ लागला । पादशासि त्या काळीं ॥ १९२ ॥ म्हणतसे, 'दावा, दावारे, तो पाडेवार । त्यास्तव फुटतात कीं, रे, माझे नेत्र, । नेत्रांचे तेज साचार । तो मजला ऐसा पैं गमतो ॥ १९३ ॥ जळो जळो हे इव्यराशी ! । यास्तव संभाषण त्यासि । नाहीं केले, कीं मी पापराशी । तो कैसा मजला भेटेल ? ॥ १९४ ॥ तो काय या सभास्थार्नी । गेला कीं मोह घालूनि ? । सर्वत्रांची दृष्टि चोरूनि । गेला कोठें कळेना ॥ १९५ ॥ त्यासि देऊनि फार इनाम । करूं त्यासि अति संभ्रम । या बाळासि पाठवूं त्यासमागम । ऐशी इच्छा पैं होती ॥ १९६ ॥ हुडका, हुडका, रे, च्हूळकडे । गेला गेला तो कोणीकडे ? । सत्वर आणा, रे, दृष्टिपुढे । माझ्या आतां अविलंबे ॥ १९७ ॥ सेवक बोलती त्यावेळां । 'आतांच होता उभा ठाकला, । सर्वत्रांचा चोरूनि डोळा । गेला कोठें, कळेना ॥ १९८ ॥ जो ब्रह्मादिकांचे दृष्टीस न पडे । तो मानवांलार्गी कैंवि सांपडे ? । ज्यासि सद्गुरुचे पद जोडे । त्यासिच घडे दर्शन ॥ १९९ ॥ तथापि तो पादशा पुण्यवंत, । पुण्यवंतच तेथील लोक समस्त, । तरिच श्रीअवधूत । दर्शन देतसे मनुजरूपे ॥ २०० ॥ धन्यचि तें विदुरनगर । ज्यास म्हणती बेदर । तेथें प्रगटतसे श्रीवर । निजभक्तांचे कैवरैर ॥ २०१ ॥ आणखी दामाजी-पंतासाठी । भक्तवत्सल श्रीजगजेठी । धांवा केला असे उठाउठी । पंदरीहूनि स्वानंदे ॥ २०२ ॥ असो पादशा त्या काळीं, । सर्वत्र असतां ब्रह्मंडळी । पाहूनि बाळकाकडे वेळोवेळीं, । बोले काय स्वानंदे ॥ २०३ ॥ 'धन्य याचै-दैवबळ ! । धन्य असे हा बाळ ! । धन्य दिसे याचै कुळ ! । लजा राखिली-देवैं याची ॥ २०४ ॥ आतां या बाळासि । पाठवावैं त्याचैं पित्यासि । हा तो केवळ तेजोराशि, । फारच मजला आवडतो.' ॥ २०५ ॥

तेव्हां पादशास बोलती सर्वत्र ब्राह्मण, । 'यास घडली असती उपोषण । आपण दिलहेले द्रव्य ब्राह्मणांसि वांटून । देवास ध्यात पैं होता. ॥१६६॥ तें ध्यान त्याचें भोजन; । ध्यानचि त्यास मुक्त करणै; । ते ध्यानयोर्मै कृपा उपर्जणै । आपुले चिर्तीं याजवरी.' ॥१६७॥ ऐकतां सर्वत्राचें भाषण, । बाळासि हृदर्यी आलिंगून । बोले काय, 'वस्त्रप्रावर्ण । देऊनि यासि पाठवू.' ॥१६८॥ मग आणवून नवरत्नहार । आणि हस्तबंदादि अलंकार, । देऊनि वस्त्र नानाप्रकार, । बाळासि शृंगार पैं केले. ॥१६९॥ आणवून नूतन सुखासन । बोले काय हर्षयमान । 'आरुढ होई तूं पूर्ण । समक्ष माझ्या या काळीं' ॥१७०॥ आणखी संतोषून बोले काय, । 'अरे, तूं मज होसि फार प्रिय; । प्रतिवर्षा तूंच येत जाये, । पित्यासि घरीं ठेऊन.' ॥१७१॥ यापरी अनेक प्रकार । बोलून मधुरोत्तर, । तोषवून ते सुकुमार । पाठविता झाला देशाकडे. ॥१७२॥ इकडील काय वर्तमान, । मातापिता रात्रंदिन । द्रव्य नाहीं पाठविलै म्हणून । पुत्रास्तव चिता पैं करिती. ॥१७३॥ माता म्हणती, 'माझ्या तान्हया बाळा । न पाहतां फुटतात दोन्ही डोळे; । केव्हां पाहीन भरून डोळे ? । कैसा भेटेल मजलागारी ? ॥१७४॥ मी द्वादश वर्षपर्यंत देख । सोडून न राहिले क्षणैक; । आतां कोण भेटवील मम बाळक ? । शरण कोणा पैं जाऊं ? ॥१७५॥ आतां मजला ते वियोग । वियोग नव्हे ते क्षयरोग । व्यापिले असतां सर्वोंग, । कोणत्या वैद्या शरण जाऊं ? ॥१७६॥ ते वियोगरूप महिषासुरी । मज व्यापिली बाद्यांतरी, । कोण भेटेल पंचाक्षरी, । पुत्रप्राप्तिविभूति लावितील ? ॥१७७॥ मी द्वादश वर्ष पोषणलालन । केलै, काय तें पादशाकारण ! । कैसें दुर्खर दैव जाण ! । दुरावला माझा तान्हया. ॥१७८॥ आतां कैंची रे पुत्रप्राप्ति ! । कैंचा भेटेल तो विश्रांतिमूर्ति ! । कोण दावितील मजप्रती, । आणून माझा प्राणसख्या ! ॥१७९॥ एकदां, जावोत माझे प्राण, । परी तो भेटो पुत्ररत्न' । यापरी बोलतां नयन भरून । जीवनपात पैं होती. ॥१८०॥

तेव्हां प्रार्मांचे मिळती नारीनर, । आणखी कित्येक आससहोदर, । समजाविती नाना प्रकार, । परी तिचें समाधान नव्हेचि. ॥ १८१ ॥ म्हणती, 'मी केवळ दैवहीन; । मज कैंचें तें पूर्ण निघान? । मज आंधळीचे हातांतून । कोणे नेली पुत्रकाठी? ॥ १८२ ॥ मी ऐसे काय केलें कों पाप दुर्धर? । काय भेद पाहिला कों हरिहर? । काय मोडिला कों कथगजर? । तेणे योग हा प्राप्त. ॥ १८३ ॥ किंवा निंदिला साधु-संत? । अथवा बिघडिले लोकांचे बंधुसुत? । तरीच हा खेद निश्चित । प्राप्त असे या काळी.' ॥ १८४ ॥ यापरी शोक दुर्धर । करून, रडतां दीर्घस्वर, । लोक सांगती समाचार, । 'पुत्र तुमचा पैं आला. ॥ १८५ ॥ सुखासनीं होतां स्वार, । समागमे असे लोक फार, । देउळीं असे वेसीबाहिर । येईल आतां स्वघरा.' ॥ १८६ ॥ माता म्हणती, 'हे कां विनोद । मांडिला काय पाहूनि खेद?' । ऐसे म्हणत असतां, तो स्वानंद । येऊनि नमस्कार करीतसे. ॥ १८७ ॥ जेव्हां माता वरतें पाहे, । तों सत्यच तो पुत्र उभा आहे. । मर्नी म्हणती, 'हे जागृति कां स्वप्न आहे,' । ऐशी भ्रांति पैं होती. ॥ १८८ ॥ त्याचे वियोर्गेकरून । देहाचें पडतें विस्मरण; । सत्यच पाहतां पुत्ररत्न । हर्षसागरीं पैं बुडती. ॥ १८९ ॥ तेव्हां पिताही आला धांवत । हा साष्टांग करूनि प्रणिपात । उभा ठाकळा जोडूनि हस्त, । स्वानंदेसि त्या काळी. ॥ १९० ॥ त्या उभयतांचे नेत्रद्वार । चालिले प्रेमांबुधार । सप्रेमे आळिंगूनि कुमार । मुख चुंबिती स्वानंदे. ॥ १९१ ॥ तेव्हां त्यांस ऐसे वाटले, । मरणकाळी अमृत पाजिले, । किंवा जळीं बुडतां काढिले, । बाहिर कोणी अवचित. ॥ १९२ ॥ जेव्हां मथुरेहून । गोकुळा येऊनि, श्रीकृष्ण । भेटतां माता-पित्यांस आनंद पूर्ण, । तदुपरी त्यांस पैं होत. ॥ १९३ ॥ उभयतां बुडतीं सुखसमुद्रीं, । उभयतांचा हर्ष न माये अंबरीं, । तें सुख सांठवेना त्यांच्या अंतरीं, । बाहिर फांकत ईंद्रियद्वार. ॥ १९४ ॥ ते उभयतां जेव्हां वरतें पाहती, । तेव्हां दशादिशा सुखमयच दिसती, । समूळ उडाली

वियोगखंति । पुत्रमुखेदु पाहतां ॥ १९७ ॥ तेव्हां मिळाले आस-
सहोदर, । मिळाले बहुत याचक नर, । सर्वत्रां तोषवी पिता निर्धार ।
दानमान देऊनी ॥ १९६ ॥ उत्साह करिती, ब्रह्मसंतर्पन, । मेळवूनि
ब्राह्मण अधिकारी पूर्ण । त्यांस असें वाटले कीं, हा उत्पन्न । आजच
आमचे उदरीं पैं आला, ॥ १९७ ॥ किंवा व्याप्रमुखांतून बाहिर आला, ।
कीं काळे नेतां खालीं टाकिला, । अथवा अमृत पिऊन सजीव झाला ।
एकाएकीं दैवबळे ॥ १९८ ॥ अत्यानंदे विसरती, । तुझी झाली काय
गती? । तूं आलासि कोण्या रीती? । हें पुसरें काहीं सुचेना ॥ १९९ ॥
ऐसे होतां दिवस दोनचार, । पुत्रास पुसे पिता एकवार, । 'अरे तुझी
सुटिका कोण प्रकार । जाली? तें आतां सांग; ॥ २०० ॥ किंवा न
पुसतां निघून । आलासि काय तेथून? । पुनरुपि तंदा येईल कीं जाण, ।
सांग सविस्तर निज तान्हया ॥ २०१ ॥ तो तरी केवळ द्रव्यसक्त, ।
केविं सोडेल द्रव्यव्यतरिक्त? । कैसा झालासि तूं मुक्त? । हें आश्चर्य पैं
भासतें ॥ २०२ ॥ तो जपत होता करावया यवन । कोणे सोडविले
कृपाकरून? । हें सुखासनादि वैभव पूर्ण । तुजला कैसे प्राप्त झाले? ।
॥ २०३ ॥ ऐसा कोण भेटला उदार, । परोपकारी, दयासागर, । बाकी
पैका देऊन निर्धार । पुत्रा तुज कोणे सोडविला? ॥ २०४ ॥ यापरी
ऐकतां पित्याचें वचन, । पुत्र बोले काय गजबजून, । 'आपण द्रव्य
पाठवितां पूर्ण । तेणेयोगे मी आलों ॥ २०५ ॥ आपण मासाचा करार
करून । या, देशास आलां कीं द्रव्य पाठवीन । तेयें मास भरतां पूर्ण ।
काय वर्तले तें ऐका ॥ २०६ ॥ शेवट दिनीं, घटका असतां दिवस ।
सभेस नेऊन मज बालास, । आणखी बोलावून ब्रह्मलोकांस, । काय
बोले तो पादशा ॥ २०७ ॥ 'आजच्यास झाला मास पूर्ण; । पैका न
पाठविला तुझ्या पित्यान; । रात्रौ करीन यास यवन; । हे शब्द मजवरी
नसे कीं.' ॥ २०८ ॥ ऐकतां ऐसी निष्ठुर मात, । ब्राह्मणांसि काहीं न
सुचत, । तटस्थ राहिले एकाकडे एक पाहत, । मुखीं न निघे शब्द

कांहीं ॥ २०९ ॥ सर्वत्रांचे मुख कोमाइले, । कंठ दाढून सद्रद झाले, ।
 बाष्पयुक्त दिसती डोळे, । बोल विसरती त्या काळी ॥ २१० ॥ तेव्हां
 माझी काय गती । झाली? काय सांगूं तुम्हांप्रती? । देहीं नसे
 कांहीं खांति । होईल काय कीं म्हणून ॥ २११ ॥ पुनरपि तुमचे चरण ।
 पाहीन या नेत्रांकरून, । ही आशा समुळ सोडून, । ध्यात राहिलों कुल-
 स्वामी ॥ २१२ ॥ सर्वत्र ब्राह्मण मिळून । आराधिती उमारमण । 'धांव
 धांव गा गौरीरमण । या बाळासि संरक्षी ॥ २१३ ॥ हा बाळ तो केवळ
 अनाथ, । तूं तरी भक्तवत्सल दीनानाथ; । धांव धांव गा कैलासनाथ, ।
 करुणाकरा, श्रीशंकरा.' ॥ २१४ ॥ यापरी लोक करितां धांवा । काय
 वर्तले तेव्हां, । तें ऐकतां स्वानंद जीवा । होईल तुमच्या या काळी ॥
 २१५ ॥ सभास्थार्नीं सिद्ध झाला काजी । मेळवाया स्वमतामाजी, ।
 तत्समर्थीं, सहजासहजीं, । दूत पातला आपुला ॥ २१६ ॥ खांदेस असे
 कांबळा, । वर्ण याचा भेघसांवळा । मजकडे पाहुनि वेळोवेळां । काय
 बोलतसे स्वानंद ॥ २१७ ॥ 'आलों आलों मी सेवक । दिगंबररायाचे
 फार विश्वासिक, । म्हणून माझे हस्तक । द्रव्य पाठविले सर्वस्व ॥ २१८ ॥
 हुंड्या असे मजपाशीं । याचा विधास न ये तुम्हांसि, । तरी ओतीन
 द्रव्यराशी, । ध्यावें आतां मोजून ॥ २१९ ॥ तुमची असेल जी बाकी, ।
 ते करून ध्यावी बेबाकी; । जितुके मागाल, तितुके । देईन द्रव्य या
 काळी ॥ २२० ॥ मी तों असे त्यांचा दूत, । परी द्रव्य असे अपरिमित; ।
 हें घेऊन तुम्ही निश्चित, । सोडून देईं पुत्र त्यांचे.' ॥ २२१ ॥ यापरी
 ऐकतां दूतवाणी, । सर्वत्रांस हर्ष न माये गगर्नीं, । मरणसमर्थीं मिळाळी
 संजीवनी, । ऐसे या लोकांस पैं गमले ॥ २२२ ॥ सर्वत्रांचे मुखकमल ।
 जें होतें कोमाइले, । तें विकसित झाले त्याच वेळे, । रवि-रूप
 दूतउदय होतां ॥ २२३ ॥ मजही व्यापिले असतां चिंतांधरें, । तोही
 दूर केला त्या दूतदिवाकरें; । प्रकाश फांकला बाह्यांतर, । दशदिशा
 वोसंडे स्वानंद ॥ २२४ ॥ तेव्हां राजदूत पुसती त्यालागून, । 'तूं कोण?

आलास कोटून ?' । तो महणे, 'नारायणपेठाहून । आलों द्रव्य घेऊन
मी' ॥ २२९ ॥ यापरी बोलोनि त्यांसि । पुढें वोतिल्या द्रव्यराशी ; ।
तें द्रव्य पाहतां सर्वत्रांसि । आश्वर्य फार पैं झालें. ॥ २२६ ॥ द्रव्य
मोजिजेपर्यंत । तो तेथेंच होतां उगीच पाहत, । पादशासहि द्रव्यासक्त ।
पाहतांच गेला तेथून. ॥ २२७ ॥ मग पादशा हुडका-हुडक । त्यास्तव फार
करवितां देख, । न सांपडतां, बोलती लोक, । 'आतांच येथें उभा असे.'
॥ २२८ ॥ पादशाचे अंतःकरणी । पुनरपि त्यास पाहवें नेत्र भरूनि. । तो
कांहींच न सांपडे कोणालागूनि । सर्वत्र पाहती अघोवदन. ॥ २२९ ॥
लोक म्हणती, 'वाळून मोहन । गेला काय ल्या मनुष्यान,' । यापरी
त्रिविध प्रकारे त्रिविध जन । बोलते झाले एकमेकां. ॥ २३० ॥ मीही
एकदां तरी येथ । नाहीं पाहिला, जी तो दूत, । परंतु तो होता
वोळखित । मजला फार खेहाने ॥ २३१ ॥ संवूर्ण द्रव्य मोजिजेपर्यंत, । तो
उभा होता मजकडे पाहत ; । मज पाठवा म्हणून त्वरित । करीत होता
त्याकाळी. ॥ २३२ ॥ तो तेव्हां मज अस्तं आस । भासत होता मनांत ।
काय वोंवाळून जाऊं त्यावरूप ? । ऐसें फार गमतसे. ॥ २३३ ॥ तो केवळ
माझा प्राणसखा, । किंवा माझें ब्रह्मत्व देखा, । यास्तव पातला कीं
एकाएकीं, । यापरी आनंद होतसे. ॥ २३४ ॥ ल्या आनंदाची गति ।
काय वर्णाची तुम्हांश्रति ? । तो दूत नोव्हे, आनंद-मूर्ति । ऐसें गमतसे
सर्वस्व. ॥ २३५ ॥ तेव्हां पादशा बोले काय, । 'धन्य तुझा पिता होये,
धन्यच तुमचा वंश निश्चये, । सत्यवादी शिखामणी.' ॥ २३६ ॥ यापरी
करून हर्षभाषण, । मजला करून सन्मान, । मणिमय अलंकारादि
देऊन, । पाठविता झाला मजलागीं. ॥ २३७ ॥ नूतन करून सुखासन, ।
निजसंनिधि मज आरोहण, । करून मज अत्यंत मधुर भाषण, । दर्शि-
नास आपुले पाठविले. ॥ २३८ ॥ आपुले असतां आशीर्वाद । कालत्रीयी
मज असे आनंद ; । आनंदमयच आपुले पाद । म्हणूनि पुनरपि वंदिले.
॥ २३९ ॥ ऐकतां निजपुत्राचें वचन । पिल्याचे नेत्रीं प्रेमजीवन । येतांच,

બોલે કાય સુતાલાગ્ન, । તેં ઐકાવેં ભાવિક હો. ॥૨૪૦॥ કેંચે દ્રવ્ય
રે આમ્હાપાર્શ્વ? । કોર્ણા પાઠવિલે દૂતાસિ? । હેં કાંહ્રીચ ઠાડક નસે
આમ્હાંસિ. । મનુષ્ય કોઠીલ? કોણ? કલેના. ॥૨૪૧॥ આમ્હી કેવળ
દ્રવ્યહીન, । કોઠુન પાઠવિલે દ્રવ્ય પૂર્ણ! । તુજી આશા સમૂલ સોઝન ।
રાહિલોં હોતોં ચિંતાતુર. ॥૨૪૨॥ ધન્ય સ્વામી શ્રીઅવધૂત, । જો મમ
કુલ્લોંચા કુલ્લદૈવત, । તોચ યેકુનિ નિશ્ચિત । તુજ પુત્રાસિ મુક્ત કેલા.
॥ ૨૪૩ ॥ આતાં યાચિયા ઉપકારા । કાંહ્રીચ નસે પારાવારા. । તોચ
માઝા આસ, સોઝરા, । અંતરાત્મા દયાઘ્ર. ॥૨૪૪॥ આમ્હી કેવલ પામરા-
હૂનિ પામર । આમુચે અપરાધાંસ નસે પાર, । તો ભક્તવત્સલ, જગદોદ્ધાર, ।
જગદાનંદકારક. ॥૨૪૫॥ જ્યાસ વર્ણિતાં વેદ મુકાવલે, । સહા શાસ્ત્રાંચી
ગતિ ખુંટલે, । અઠરાહી હિંસુટી જ્ઞાલે, । મગ ઇતરાંચી કાય ગતી?
॥ ૨૪૬ ॥ જ્યાચિયે શ્રીચરણકમળો । ઇંદ્રાદિક દેવ સકળો । મિલિંદ
હોઊનિ, વેલોવેલો । મકરંદ સેવિતી આલ્હાદેં; ॥ ૨૪૭ ॥ જો યોગી-
મનોબ્જ-ભૃંગ, । જો નિર્ગુણ, નિર્વિકાર, નિઃસંગ, । નિલ્યાનંદ, નિર્મલ,
અભંગ, । અંગાંગચાલક, અવિનાશ; ॥૨૪૮॥ જ્યાસ્તવ કરિતી સત્કર્મ
સાંગ, । જ્યાસ્તવ દાવિતી હટયોગ, । કરિતાં શીળતી રાજયોગ, । અશાં-
સહી તો સાંપદેના; ॥ ૨૪૯ ॥ તીર્થ કરિતાં વય નાસતી, । ત્યાંસહી
નવ્હેચિ પ્રાસિ, । કેસા તુષ્ટલા મજ દીનાપ્રતી । દીનવત્સલ દયાઘ્ર!
॥૨૫૦॥ ભક્તકામ-કલ્પદ્રુમ, । પૂર્ણ કૈવારી, અવાસકામ, । યોગીમનો-
મિરામ, આરામ । કારક સકળાં જનાસી, ॥ ૨૫૧ ॥ નિજદાસ પડતાં
સંકર્ણો । ત્યાસ્તવ ધાંવે ઉઠાઉઠી, । ઐસે તે ભક્તવત્સલ જગજેઠી । ત્યાંચે
ઉત્તરાઈ કાય હોકું? ॥૨૫૨॥ બાલ માતેચી સેવા ન કરી કાંહ્રી । પરી
બાલ કલ્લવલે તીસ પાહી, । ત્યાપરી સ્વામી માઝા લવલાહી । પાવલા કરી
મજકરિતાં ॥૨૫૩॥ મજ ઠાડક નસે કરાવી ભક્તિ, । મજ ન કલે સ્તવન
સ્તુતિ, । ધાંવા કરાવા કોણ્ણા રીતી, । હેંહી કાંહ્રીચ કલેના ॥ ૨૫૪ ॥
મી પામરાંમાજી પામર । પતિતાંમાજી પતિતતર । મમ અપરાધ ન મોજિતાં

साचार, । कां कृपा केली कळेचिना. ॥ २९५ ॥ ज्यास निरंतर
 हृत्संपुटीं । सप्रेम ठेविती भक्तकोटी, । यासही न घडे त्याची भेटी, ।
 तो कैसा प्रकटला दीनास्तव ! ॥२९६॥ ज्यास पूजावा घोडशोपचार, ।
 ज्यास बसवावें हृदयमंदिर । तो स्वामी माझा दिगंबर, । दीनरक्षकु,
 दयाळू. ॥ २९७ ॥ आपुले प्रभुत्वाचें बडिवार । सर्वस्व विसरून,
 एकसर । पाडेवार होऊन, साचार । मुक्त केलें निज दासा ॥ २९८ ॥
 आहा दिगंबरा दीनोद्धारा ! । आहा दिगंबरा करुणाकरा ! । आहा दिगंबरा
 दुरितसंहरा ! । सुखसागरा श्यामरूपा. ॥ २९९ ॥ आहा दिगंबरा
 योगिराजा ! । अत्रिवरदा निजजनकाजा । उडी घालिसी सहजीं सहजा, ।
 दत्तात्रेया दयानिधे ! ॥२६०॥ काळाग्निशमना योगिजनवल्लभा ! । लीला-
 विश्वंभरा चैतन्यगाभा ! । सिद्धराजा स्वजनसुलभा ! । कां ज्ञालासि रे
 करुणार्णवा ॥२६१॥ ज्ञानसागरा आद्यंतरहिता ! । श्रीविश्वंभरा अवधूता ! ।
 मायामुक्ता मायासहिता ! । मायानियंता आदिगुरु ! ॥२६२॥ शिवरूप तूं
 साचार, । देवाधिदेव तूं निर्धार । दीनवत्सला दिगंबर । दीनोद्धारा
 जगत्पते ॥ २६३ ॥ कृष्णश्यामा कमलनयना । कलिकलमष्हहरा करुणा
 निधाना । कारणक्रियातीत तूं निर्गुणा । निष्कलंका निःसंगा ॥२६४॥ मज
 दीनास्तव तूं पाडेवार । कैसा ज्ञालासि रे ! श्रीदिगंबर ! । मी अपराधी,
 हे अपराध थोर । क्षमा करीं रे ! क्षमार्णवा ! ॥ २६५ ॥ यापरी गर्जितां
 दीर्घस्त्वर । नेत्रीं चालिले ग्रेमनीर ; । अष्टभाव दाटला बाह्यांतर ।
 स्वेदकंपादि ल्या काळीं. ॥ २६६ ॥ ल्यास कांहीच नसे देहभ्रांति, ।
 हे मी काय बोलतों पुत्राप्रती ? । संरूण गळाली अहंकृति । सहजानंदी
 ते निमग्न ॥२६७॥ मग ऐसें होतां क्षणैक । बोले काय पुत्रासि हारिख, ।
 ‘धन्य धन्य रे ! तूं सद्गुरु-टिळक ; । तुज भेटला कीं दीन-बंधु. ॥२६८॥
 आम्ही तों केवळ कूर निष्ठुर, । कूरा स्वाधीन करून तुज कुमर, ।
 निघून आलों देशांतर, । स्वजीवाचा मोह धरूनि. ॥२६९॥ कैचे
 आम्ही जननीजनकु ! । कैचे आम्ही तुज प्रतिपाळकु ! । हे असत्य दिसे

सकळिकु, । पिता तुझा कुलस्त्रामी ॥ २७० ॥ तो जगाचा जननी-
जनकु, । तो भक्तकैवारी, भक्तरक्षकु, । भक्तवत्सल, भक्तानंदकारकु ।
भयमोचक, भवारि ॥ २७१ ॥ तोच होऊन पाडेवार । धांवला असे तुज
कैवार, । तुझे दैवास नसे पार, । पाहिलासि ते मूर्ती ॥ २७२ ॥ धन्य
म्हणावैं पादशास, । धन्य म्हणावैं त्या देशास । धन्य असे तेथील
लोकांस, । ते मूर्ती पाहिली प्रत्यक्ष ॥ २७३ ॥ जो ब्रह्मादिकांसि दुर्लभ, ।
तो कैसा ज्ञाला सुलभ, । तो भक्तकैवारी, भक्तवल्लभ, । अभिनवकरणी
प्रभूची ॥ २७४ ॥ आम्ही केवळ दैवहीन, । आम्ही केवळ मलीन, । कैंच
घडेल दर्शन । प्रभुचैं आतां मजलार्गी? ॥ २७५ ॥ धन्य तूं भक्तराज-
शिरोमणि, । धन्य तूं होसि त्रिभुवनीं, । तरीच तुजला दंड-पाणि । सहज
प्राप्त पैं ज्ञाला ॥ २७६ ॥ तुझेन आम्ही ज्ञालों धन्य । प्रारब्ध आमुऱ्यै नसे
सामान्य, । तुझे योगे जगास मान्य । होऊं आम्ही सर्वस्व ॥ २७७ ॥
यापरी ऐकतां पितृवचन, । मर्नी म्हणतसे अत्रिनंदन । प्रकटले कीं मज
दीनाकारण । दीनवत्सल दयाळू ॥ २७८ ॥ मीं मानिले होतें, माता-
पिता । यांस असतां माझी चिंता, । यांर्नीच पाठविले कीं दूता । मम
पुत्रमुक्तीकारण ॥ २७९ ॥ ते दूतयोगे मी मुक्त । ज्ञालों ज्ञालों कीं
निश्चित ; । हें सकळ निरर्थक मार्तें । दिसून आलें या काळीं ॥ २८० ॥
हें शरीर जन्मले ज्यांचे उदरीं, । यांसीच चिंता माझी भारी, । ते
वोढितां परोपरी । वाढला कीं हा पिंड ॥ २८१ ॥ यापरी हें मानणी ।
अत्यंत दिसे मूर्खपण, । ज्यांर्नी केले मज मुक्त पूर्ण । त्यांस पाहवै
सर्वस्व ॥ २८२ ॥ तोच माझी मातापिता, । तोच माझी बहीणभ्राता, ।
तोच मज संरक्षिता, । त्यास पाहवै सर्वस्व ॥ २८३ ॥ ज्यास मी न
ध्यातां, न गातां, । ज्यांचे रूपहि न आणितां चित्ता, । ज्यास माझी
चिंता तत्वतां, । त्या प्रभूस पाहवै अविलंब ॥ २८४ ॥ ज्यांर्नी माझीं
राखिले द्विजत्व, । दाऊन आपुले कर्तृत्व, । तोच स्वामी सत्यत्व, ।
त्यावीण राहणे वय नासणे ॥ २८५ ॥ घोडश वर्षे या देहास । प्राप्त

असतां अनायास । नाहीं पाहिलों कीं तो जगदीश । कैवारी माझा
प्रभुराय ॥ २८६ ॥ यास टाकून राहतां संसारी । कैचं सुख आम्हां
निर्धारी ? । तो स्वामी माझा साहकारी ; । यावीण राहेणे क्षाध्य
काय ? ॥ २८७ ॥ पुढे राहतां यांचे संगतीं । आम्हां कैचीं सुखप्राप्ति ।
आयुष्य जाईल कीं हातोहातीं । नरजन्मकरणी न घडेल ॥ २८८ ॥ एक
एक योर्नीत । हजारों फेरा करीत करीत । हा नरदेह असतां प्राप्त, ।
सत्प्राप्ति उपावो करावा ॥ २८९ ॥ नरदेहप्राप्तीवीण । कैचं घडेल श्रीदत्त-
दर्शन ? । दत्तदशनास कारण । हा नरदेह सत्य पैं दिसे ॥ २९० ॥ या
नरदेहावीण अन्य योनी । स्वदेहाचं ज्ञान नसे ला स्थार्नी । मा
परमार्थ कैंचा लांलागुनी । प्राप्त होय सर्वस्व ? ॥ २९१ ॥ परमार्थाचा
हाच सार, । संपूर्ण वेदांचा हा गाभार, । ज्यामध्यें प्राप्ति श्रीदिगंबर, ।
तो उपावो करावा ॥ २९२ ॥ घरीं राहून त्या प्राप्ति । करून ध्यावी
निश्चिति, । हें तों न घडे कल्पांतीं । दुःखरूप गृहदारा ॥ २९३ ॥
यांचे संगतीं काम क्रोध । अधिक होईल महाभेद ; । कैचीं प्राप्ति
सचिदाननंद ! । स्वामी माझा दिगंबरु ॥ २९४ ॥ यांचे संगतीनें संसार ।
दिवसेंदिवस वाढेल साचार । यांचे सुखदुःखाची चिता निरंतर । वाहणे
आम्हां घडेल ॥ २९५ ॥ प्रलयक्ष संसार हें काळमुख । यांत पडून गेले
कित्येक । याचा अंत न कळे ब्रह्मादिक । गति काय पैं झाली ? ॥ २९६ ॥
कोठून येणे, कोठे जाणे, । आही कोण ; कोण आमुचे स्थान, ।
हे आमुचे कैसे होतील पूर्ण । पुत्रकल्पादिक सर्व ? ॥ २९७ ॥ हे
आमुचे फांसेकार, । यांचे संगतीं पाश दुर्घर ; । आम्हांस असे साचार ।
सुटिकेसि सहज पैं मुकणे ॥ २९८ ॥ जळो जळो यांची संगती ! ।
जळो जळो संपूर्ण देहन्नांति ! । यांचे संगतीने विश्रांति । कदाकाळीं
घडेना ॥ २९९ ॥ रचून शेज खदिरांगार । त्यावर सुखनिद्रा निरंतर ।
करूं पाहे जो नर पामर, । तदुपरी यांची पैं संगती ॥ ३०० ॥
जरी म्हणावें ते मातापिता, । त्यांची संरक्षण करावी आतां । तरी पत्र

पावले असतां त्यांचे मातापिता । तेव्हां त्यांस कोणे रक्षिले ? ॥३०१॥
 हे संपूर्ण जर्गी जनार्दन । तोच तोर्की परिपूर्ण । कोण कोणाचैं पालन, ।
 पोषणकर्ता कोण असे ? ॥ ३०२ ॥ जो जो प्राणी जन्मास येतो, ।
 त्याचे कर्मानुसार योग घडतो, । तो भोगिल्याविना सुटकेसि मुक्तो, ।
 यापरि प्रवाहो जन्ममृत्यु. ॥ ३०३ ॥ हा प्रत्यक्ष दिसतो हुताश, ।
 का उडी घालावी डोळसै ? । यास करितां निरास । सुखासि लाजला
 काय उणे ? ॥ ३०४ ॥ सुखप्राप्तीचे जें द्वार । प्रत्यक्षच हा नरशरीर ।
 त्या सुखासि टाकूनि निरंतर, । चिंता वाहे देहगेह. ॥ ३०५ ॥
 आतां नको हे चिंता । कैं पावेन श्रीअवधूता ? । त्याचे प्राप्तीची
 तत्वता । चिंता आतां करावी. ॥ ३०६ ॥ ज्यामध्ये दिगंबरभेट घडे, ।
 त्याचे पर्दी मस्तकपात घडे, । करीन मी अति तांतडे, । हा उपावो
 करावा. ॥ ३०७ ॥ यापरी विचार करून मनांत, । काय करिते ज्ञाले
 दासोपंत, । जो महाराज मूर्तिमंत । अवतारपुरुष भूतळी. ॥ ३०८ ॥
 जरी हें सांगतां मातापिता । निरोप न देतात कीं मज आतां; । यांचे
 संगर्ती राहतां । मज अवधूत केविं भेटे ? ॥ ३०९ ॥ यापरी योजना
 करूनि मर्नी । काय करिते ज्ञाले भक्तशिरोमणि, । तें ऐकावें संतसज्जनी ।
 कृपा करून दीनावरी. ॥३१०॥ वडीलवडिलांचे मुखोद्भूत । श्रवण केले
 होतें, ते समर्थ । मातापुर्णी सद्यादिपर्वत । तेथें वसे श्रीदिगंबर. ॥३११॥
 तेथें गेलियावांचून । मज न भेटे अत्रिनंदन. । शीघ्र जावें निघून ।
 कोणास न सांगतां या काळी. ॥ ३१२ ॥ यापरी योजून अंतःकरणी, ।
 लक्ष्य देऊनि दिगंबरचरणी, । निघते ज्ञाले भक्तचूडामणी । दासोपंत
 महाराज. ॥ ३१३ ॥ घर सोडून पुढे ठेवितां पाउले, । पाउलापाउली
 दत्तच भरले. । दशदिशा दत्त कोंदाटले, । दत्तच दिसे चराचर्णी.
 ॥ ३१४ ॥ वृत्ति रंगतां दत्तपार्णी, । दत्तच दिसे बाह्यांतर हृदर्णी. ।
 कोण मी ? कोठे जातो ? या समर्णी । हें भान कांहीं नसेचि. ॥३१९॥
 दत्तमय होऊन आपण । पुढे जातसे हर्षाय-मान. । ज्यावरी कृपा

अनसूयानंदन । याचें भाग्य कोण वर्णी? ॥ ३१६ ॥ यांनी जेथें जेथें
उभा राहे । तेथें तेथेंच ते उभा ठाये । याचे मनोरथ दत्तात्रेय । सहज
पुरविती स्वलीले. ॥ ३१७ ॥ याचे स्मरणसरिसे । प्रगटती स्वप्रकाश, ।
जो सचिदानंद जगदीश । जगदात्मा दिगंबरू. ॥ ३१८ ॥ ज्यासि असे
प्रारब्ध साहा, । यासि नसे कळिकाळाचें भय; । तो जेथें जेथें उभा
राहे । तेथे राबे विजयलक्ष्मी. ॥ ३१९ ॥ धन्य धन्य ते महाराज
दासोपतं! । धन्य धन्य ज्याची कीर्ति अङ्गुत । ज्यास्तव श्रीअवधूत ।
प्रगटले सहज मनुजरूप. ॥ ३२० ॥ धन्य याची विरक्ति! । धन्य
त्याची वैराग्यस्थिति! । सफळ अनुकूल असतां संपत्ति । चित्त न गुंगे
विषयकार्मी. ॥ ३२१ ॥ गजांतलक्ष्मी ज्याचे घरीं, । सर्वलक्षणयुक्त भार्या
सुंदरी, । इतर्कीं असतांही निर्धारीं । वृत्ति तिळभरी न गुंते. ॥ ३२२ ॥
ज्यास विषय दिसे विषवत । ते केविं गुंततील यांत? । अवतारपुरुष
मूर्तिमंत । जगदोद्धारास्तव अवतरले. ॥ ३२३ ॥ पूर्वीं कथा प्रथांतरीं ।
भुव निघे हुडकीत श्रीहरी; । दासोपतंही जातसे तदुपरि । अवधूत-
भेटीकारणे. ॥ ३२४ ॥ जेव्हां निघाले तेथून पंत । कोणीच न पाहती
या समर्थ. । सर्वीं नेत्रीं मोहन पडत । कोणीच त्यास न रोधी. ॥ ३२५ ॥
गेल्यानंतर दुसरे दिनीं । मातापिता हुडकिती घाबरूनि, । चिंता करिती
दिन-रजनीं । पुत्रास्तव सर्वस्व. ॥ ३२६ ॥ चहूळकडे धांवती दूत. ।
दृष्टीस न पडे कोणांतें. । जवळून जातांही निश्चित । दृष्टी चुकती
सर्वांची. ॥ ३२७ ॥ सर्वांस न दिसे काय कारण, । ऐसें म्हणाल
श्रोते सज्जन, । तरी तो जातसे अवधूत होऊन । मानव्यालार्गी केरवि
भेटे? ॥ ३२८ ॥ मातापिता चिंता पुत्रास्तव । करितां, बोलती लोक
सर्व, । 'कां खेद करितां त्यास्तव । भेटेल सहज तुम्हांसि. ॥ ३२९ ॥
त्यास कळिकाळाचेंही नसे भय । तो कालत्रयीं असतां, निर्भय. । ज्यास
रक्षी योगिराय । याची कांहो पैं चिंता? ॥ ३३० ॥ ज्यास्तव होऊनि
पाडेवार, । पादशास देऊनि द्रव्य अपार, । सोडवून आणिलासे

श्रीदिगंबर, । त्यांनीच याला संरक्षी।' ॥ ३३१ ॥ यापरी समजावितां परोपरी, । तेही संतोषूनि निज अंतरी, । मर्नी करिती निर्धार । भेटेल आमुचा तान्ह्या. ॥ ३३२ ॥ असो. इकडे दासोमहाराज, । जो अवतार घेतलासे भक्तकाज, । वाटेस चालतां सहज । हिलालपुरास पैं आले. ॥ ३३३ ॥ बेदर सुभा, चिटगोपा परगणा, । त्यांतील तो प्राम जाणा; । तेथें असतां सद्गुरुराणा । पातले यास्तव आवडीने. ॥ ३३४ ॥ हिलालपुर आणि डोकोलगी । तेथील कुळकर्णी तो भक्तयोगी. । त्यास्तव पातले लागवेगी, । नाम ज्याचे कृष्णाजीपंत. ॥ ३३९ ॥ शेताचे कांठीं सरेटी वृक्षातळीं । तो बसला असतां पाहूनि साउली, । तेथें पातला गुरुराज माउली । दासोस्वामी समर्थु. ॥ ३३६ ॥ नेणो ते गृहस्थ जन्मजन्मांतरीं । काय आराखिला श्रीहरि । किंवा गुरुमक्ति केली परोपरी? । तरीच पावले त्यालागी. ॥ ३३७ ॥ त्यांनी पाहतां स्वामीप्रती । कांहींच न राहे देहभ्रांति. । प्रत्यक्ष दिसे अवधूतमूर्ति । दृष्टीस त्यांच्या त्या काळी. ॥ ३३८ ॥ मिठी घाली चरणकमर्णी, । मुख अवलोकित वेळोवेळी, । मर्नी म्हणतसे तये काळी । कांहो अवधूत प्रकटले? ॥ ३३९ ॥ त्यांस पाहतां दृष्टी । सहजानंद होतसे पोर्टी. । ब्रह्मानंद भरला सृष्टी. । परब्रह्मच काय हे चिन्मूर्ति? ॥ ३४० ॥ हे तरी दिसे प्रत्यक्ष देव. । अवयव असतां निरावयव. । काय प्रगटले दीनास्तव । दीनबंधु दयाळू. ॥ ३४१ ॥ त्यांचे दर्शने मनोरथप्राप्ति. । त्यांचे दर्शने हरे खंती. । त्यांस पाहतां स्वानंद चिर्ती, । कां मज प्राप्त कळेना. ॥ ३४२ ॥ यापरी तोषून मर्नी, । पुनरपि मस्तक ठेवून चरणी, । काय विनवीतसे मंजुळवाणी । स्वामीप्रती ते भक्त. ॥ ३४३ ॥ "अहो महाराज सद्गुरु, । दीनवत्सला, दीनोद्धारु, । मी तों पामरामाजी पामरू । दर्शने धन्य सहज झालों. ॥ ३४४ ॥ आतां येणे झालें कोठून? । पुढे कोठे असें गमन? । तें निरोपावें कृपा करून । करुणाकरा, दयाळा. ॥ ३४५ ॥ आतां चलावें मम मंदिरा, । पवित्र

करावें जी दातारा, । तव पार्थी करितां थारा । चुकेल माझें जन्ममरण.
 ॥३४६॥ मी तापत्रयीं बहु तापलों, । विश्रांतीची सोय नाहीं देखिलों, ।
 आतां उदय होतां दैव, पाहिलों । प्रसुरायाचीं चरणकमळें. ॥ ३४७ ॥
 करावी आतां हस्तमस्तक । आपण तो केवळ भक्तपाळक, । भक्तवत्सल,
 भक्तरक्षक, । भवभय हर्हीं रे सुखार्णवा! ॥ ३४८ ॥ मी भवसागरीं
 चालिलों वाहत, । तूं काढी रे धरोनि हात, । तुजवांचून, दीनानाथ, ।
 तारील कोण मजलागी? ॥ ३४९ ॥ दंच अससी माझा सद्गुरु; । दंच
 अससी कुलगुरु; । तुजवांचुनी, श्रीदिगंबरु, । मज कृतार्थ कोण करील?
 ॥ ३५० ॥ तूंच असे माझे जगद्गुरु; । तूंच असे जी कुलगुरु; ।
 तुजवांचून श्रीदिगंबरु । मज कृतार्थ कोण करील?" ॥ ३५१ ॥ यापरी
 बोलतां सद्गुरु । काय बोले महाराज दासोपंत, । 'हे पुढे होईल
 मनोरथ । सत्य सत्य जाणावा. ॥ ३५२ ॥ आतां मी जातों कार्यास्तव. ।
 कार्यांतर्तीं येईन स्वभाव. । तेव्हां तुमचे मनोभाव । पूर्ण करील दीगंबरु.'
 ॥ ३५३ ॥ यापरी बोलोनि त्यासि । पुढे निघाले स्वानंदराशी. ।
 पातले जेथें दक्षिण काशी । प्रेमपूर तें प्रसिद्ध. ॥ ३५४ ॥ आर्धीं
 घेऊनि धूलदर्शन, । मग लक्ष्मीतीर्थीं केलें खान, । उरकून आपुलें
 अनुष्ठान, । पूजा करीतसे यथाविधि. ॥ ३५५ ॥ मूळलिंगाची पूजा
 करून, । वृतमारीसि पूजिलें जाण, । नंतर पातले देउळीं पूर्ण । प्रेम-
 मूर्तीच्या पूजास्तव. ॥ ३५६ ॥ मधुपर्कविधि करून पूजा, । जोद्गुन
 दोन्ही हस्तांबुजां, । स्तवन करीतसे सहजीं सहजा । सहजानंदें देवासि
 ॥ ३५७ ॥ "जयजयाजी मार्तंडराया । भक्तवत्सला, स्वानंदनिलया, ।
 अगाध कीं, रे, तुझी माया. । ब्रह्मादिकांसि अगम्य. ॥ ३५८ ॥ अगम्य
 अगोचर तुझी लीला । भक्तकैवारी श्रीमैराळा । करुणाकरा करुण-
 कळोला, । हाळसारमणा, दयाव्ये ॥ ३५९ ॥ निजजनांचे घेऊनि कैवार ।
 संहारिसि अहंमळासुर; । दंभमणी निवटून निर्धार । सुखी करिसि स्वभक्ता.
 ॥ ३६० ॥ श्रीप्रेमपुरनायक । ऐसें वाखाणिती व्यासादिक । ब्रह्मादिकांचा

धेये देख । तंच कीं, रे, मल्हारी ॥ ३६१ ॥ स्वबोधें चहून तरंग ।
 शांतिह्लाळसा वामांग । होऊन राहीं मम अंतरंग । अंतरात्मा दयाळा-
 ॥ ३६२ ॥ ज्ञानभांडार लावूनि भाळीं । उचलीन देहत्रयाची तळी ; ।
 अनुहतध्वनीच्या गदारोळीं । नाचेन सहज तव छंद ॥ ३६३ ॥ नवविध
 भजन कवडीमाळा । स्वानंदें घालीन निज गळां, । मी राहीन चरणकमळां ।
 हेंच मजला वर देईं ॥ ३६४ ॥ तुळे होतां वरप्रद । कैंचा मजला
 भेदाभेद । भेदातीत सच्चिदानंद । तेंच देईं, रे दिगंबरा ॥” ॥ ३६५ ॥
 यापरी वाहतां स्तवनपुण्य । नेत्रीं चालिले प्रेमबाष्प ; । तेव्हां प्रसाद
 मिळतां सोप । श्रीदेवाचा पंतासि ॥ ३६६ ॥ तें वरभूषण लेवून
 सर्वांगीं, । तेथून निघाले लागवेगीं । जनां उद्धार करितां मागोमागीं ।
 पातले नंदिग्रामासि ॥ ३६७ ॥ नांदेडहि नाम ग्रामास निर्वार, । जेथे
 गौतमी वाहे निरंतर, । तें पाहून क्षेत्र मनोहर । राहिले तेथे दासोस्वामी.
 ॥ ३६८ ॥ निय गंगेचे करून स्नान । वाळवंटी उरकावें कर्मानुष्ठान ।
 परइच्छे घडतां भोजन । करावें तेव्हां स्वानंद ॥ ३६९ ॥ आपण
 स्वमुखेकरून । कोणा करूं नये याचना पूर्ण । यावरि अन मिळालें किंवा
 उपोषण, । हेंही भान नसेचि ॥ ३७० ॥ ज्यांची वृत्ति रंगली अव-
 धूर्तीं, । यांस कैंचि देहस्थिति ? । देहभान नसे ज्यांप्रती । या क्षुधा,
 तृष्णा, करील काय ? ॥ ३७१ ॥ या क्षुधा, तृष्णा, हे प्राणधर्म । प्राण-
 साक्षी जो पुरुषोत्तम । जो भक्तकामकल्पद्रुम । तो दासोस्वामी समर्थु.
 ॥ ३७२ ॥ यांचे पूर्ण अन्नपान । अवधूतमूर्तीचे चिंतन ; । तें ध्यानामृत
 करून पान । सदां तृत ऐं असति ॥ ३७३ ॥ ज्यांस अवस्थात्रर्यी
 तेंच ध्यान, । ध्यानावांचून न राहे एक क्षण, । तेणेयोगे दैदीप्यमान ।
 मुखचंद्रप्रकाश सर्वांसि ॥ ३७४ ॥ तेव्हां तेथील नारी नर, । पाहतां
 हे बाळ योगेश्वर, । म्हणती, “हे काय पुरुष अवतार । कां हो येथे
 पातले ॥ ३७९ ॥ पाहतां यांचे मुखचंद्र । धणी न पुरे नेत्रचकोर ।
 धन्य माता याची, ऐसे सुंदर । पुत्र प्रसवली ॥” ॥ ३७६ ॥ कोणी

म्हणती, “धन्य भार्या सुंदरी। काय तिने आराधिला श्रीहरी!। तरीच याची अर्धांगी निवर्णी। ज्ञाली असे, सत्य सत्य” ॥ ३७७ ॥ कोणी म्हणती, “हा योगभ्रष्ट” . कोणी म्हणती, ‘हा पुरुष वरिष्ठ’। कोणी म्हणती, “याचें सर्वोत्कृष्ट। तप दिसतसे याकाळीं.” ॥ ३७८ ॥ कोणी म्हणती, “मातापिता यालागां। असतील काय या लागी?। जरी असते येत होते लागवेगी। धुंडीत यास्तव या स्थळा. ॥३७९॥ कित्येक प्रत्यक्ष पुस्ती त्यासि,। ‘पिता तुमचे कोण देशी?’। येऱु म्हणे, ‘मातापिता आम्हासि। अवधूत असे सर्वी ठार्यी. ॥ ३८० ॥ तोच माझा तातमाउली,। तोच मजला प्रतिपाळी,। तोच रक्षितो मज वेळोवेळीं,। त्याविण कोणी नसेचि.’ ॥ ३८१ ॥ यापरी ऐकतां याचे बोल। सर्वत्रांसि येति सुखाचे डोल.। म्हणती, “हा बाळ नन्हे. कर्पूरधवळ। प्रकटले सहज मनुजरूप. ॥ ३८२ ॥ पुढे याचेनियोग। तरतील संपूर्ण जग.। हे मानवी दिसती चांग.। मानवी कांहां नसेचि ॥ ३८३ ॥ याची गोष्ट पडतां श्रवणीं,। वैराग्य उपजतसे अंतःकरणीं,। हा वैराग्यसिंधु, चिदत्तन्यवाणी.”। लोक बोलती वृद्ध वृद्धां. ॥ ३८४ ॥ असो! तेव्हां दासोस्वामी। विचार करी निजहृत्पद्मीं,। सत्वर भेटावे सद्गुरु स्वामी। हा उपावो करावा. ॥३८५॥ तरी जावें मातापुरा। तेथें असे श्रीदिगंबरा,। जो भक्तकैवारी, दीनोद्धारा,। दीनकामकल्पद्रुम ॥३८६॥ आर्धीं न जातां मातापुरा। कैंचा भेटेल योगेश्वर!। तें याचें विश्रांतिमंदिर।। विश्रांतिकारक ते मूर्ति. ॥३८७॥ आर्धीं प्राप्त न होतां तुर्यवृत्ति। कैशी होईल स्वरूपप्राप्ति!। तरी तुर्याचें कों हें निश्चिति। मातापूर मूळ पीठ. ॥ ३८८ ॥ यापरी विचार मनांत। करून निघाले दासोपंत।। ज्यास अवधूत वेळाइत। सप्रेमेसि यांलागां. ॥ ३८९ ॥ धन्य ते महाराज समर्थ;। ज्यांचें नाम घेतां, कृतार्थ। सहज होतसे जन समस्त,। जगदोद्धारास्तव अवतरले. ॥ ३९० ॥ जेव्हां ज्ञाले गंगापार। त्यांचे दृष्टीस संपूर्ण चराचर। दिसतसे श्रीदिगंबर। दिगंबरमय आपण

पै भाविती ॥ ३९१ ॥ तरी मी आहें कोण, | जातों कोण्या ठिकाण, |
 हें भान ग्रासूनि, जाण, | पुढे पाऊल पै ठेविती ॥ ३९२ ॥ ज्यांची वृत्ति
 दत्तमय, | ज्यांनी ध्यातसे योगिराय, | ते दत्त होऊन निश्चये । पुढे पुढे
 पै जाती ॥ ३९३ ॥ आधीं पातले मातापुर, | मूळ पीठ तें साचार, |
 जेथे वसती योगेश्वर | स्वरूपप्रासीकारण ॥ ३९४ ॥ चद्धनपर्वतशिखरी, |
 प्रवेशले देउळामाज्ञारी, | संप्रेम पाहून त्रिपुरसुंदरी । पूजिती तेव्हां
 षोडशोपचार ॥ ३९५ ॥ षोडशोपचार करून पूजा, | सद्गावं जोहून
 हस्तांबुजां, | स्तवन करिती सहजीं सहजा । जगदंबेसि त्या काळीं
 ॥ ३९६ ॥ जय जय जगदंबे, प्रणवरूपिणी, | सच्चिदानंदे, सौभाग्यदायिनी
 सौभाग्यकारके, आदिभवानी, | कल्याणदाते. नमोस्तु ते ॥ ३९७ ॥
 नमो अंबे, अंबुजदलनेत्रे, | नमो अंबे, अखिलश्रुतिसारे, | नमो अंबे,
 आदिकुमारे, | करूणाकरे, दयाळे ॥ ३९८ ॥ अंबे, तव चरणारविंद ।
 ब्रह्मादिक, होऊनि मिलिंद, | सदा सेविती, इच्छूनि मकरंद । तव
 कृपाचि सर्वस्व ॥ ३९९ ॥ तथांही दुर्लभ तुझी प्राप्ति, | मी तों केवळ
 मंदमति । जरी पावसी तूं मजप्रति, | हें अभिनव जर्गी होईल ॥ ४०० ॥
 अगाध तूझी अभिनव लीळा, | जे अगम्य, अगोचर वेदादि सकळां, |
 जरी वोसंगा घेसी मज बाळा । हें अभिनव कीं हो जगताते ॥ ४०१ ॥
 राजसिंहासनीं प्रवेश । कदापि नव्हे कीं थोरांस, | तरी तें राजपुत्रास ।
 सहज असे कीं सर्वदां ॥ ४०२ ॥ तरी तूं राजेश्वरी, | जगन्माउली, जगदे-
 श्वरी, | तरी बाळकचि मी तुझें निर्धारीं; कृपावैभव मज द्यावे ॥ ४०३ ॥
 तूंच कृपा करून मज अनाथकुमर । भेटवी, वो, श्रीदिंगंबर; | दिंगंबर-
 प्रासीचं द्वार । अंबे तुजबीण नसे कीं ॥ ४०४ ॥ यापरी वाक्पुष्पांजलि ।
 वाहतां देवीचरणकमळीं, | पंतांसि धणी न पुरे वेळोवेळीं | श्रीचरण
 अवलोकितां ॥ ४०५ ॥ श्रीचरणीं प्रवेशितां चित्तवृत्ति; | पंतास होतसे
 प्रसादप्राप्ति । त्या प्रसादे सहजानंद निगुति; | प्राप्ति सहज श्रीदिंगंबर
 ॥ ४०६ ॥ लाहून अंबेचे वरदान । पांच रात्र राहिले तेंच स्थान । पुढे

काय केलें. ते महाराज, पूर्ण । अवतारपुरुष, समर्थु ॥ ४०७ ॥ तेथून
निवाळे सत्वर. । चढते ज्ञाले सद्याद्रिशिखर. । तें योगेश्वरांचे विश्रांति-
मंदिर । स्वानंदेसि सर्वस्व. ॥ ४०८ ॥ अंबेचें लाहूनि वरप्रदान । पंत
विचार करी निज अंतःकरण, । आर्धी अनुसूयांचे घेऊनि दर्शन, । मग
चढावें सद्याद्रि ॥ ४०९ ॥ ऐसी योजना करून मर्ना, । काय करिते ज्ञाले
ते भक्तशिरोमणी । अनुसूयादर्शना जावें म्हणुनी । सिद्ध ज्ञाले त्या काळीं.
॥ ४१० ॥ अनुसूया केवळ ज्ञानकळा, । पतिव्रतांमाजि आगळा, । जिचे
उदर्दी स्वानंदपुतळा । अवतरला प्रभु माझा ॥ ४११ ॥ त्रयमूर्तिरूप दत्ता-
त्रेय । जिचे उदर्दी अवतरले निश्चये, धन्यव ती आदिमाये, । जिचा
महिमा वेदपुराणीं ॥ ४१२ ॥ धन्य अनुसूया जननीं, । पतिव्रतांमाजि
अग्रणी, । जिचें सत्व पाहण्यालागूनि । ब्रह्मादिक पातले मूर्तिमंत.
॥ ४१३ ॥ तरी ते कथा पुराणोक्त । श्रवण करितात कों श्रोते संत ; ।
मीं वर्णवी, निश्चित । ऐसे कांहीं नसेचि. ॥ ४१४ ॥ जे वेदशास्त्रांचे
गर्भार्थ । आपणां असतां अवगत, । त्यांतील कथा निश्चित । बोल म्हणतां
मूर्खपण. ॥ ४१५ ॥ श्रीमंतघरीं अन्नास नसे उणे ; । तथापि आमंत्रण
देतां दीन जन, । ते दीनकैवारी म्हणून । त्यांचे मनोरथ पूर्ण करिती.
॥ ४१६ ॥ यापरी आपण दयालु केवळ, । मीं तो मतिमंद दुर्बळ, ।
लाहून आपलें कृपाबळ । बोलूं इच्छितों अनुसूयाख्यान. ॥ ४१७ ॥
अनुसूया केवळ ज्ञानखाणी, । जिचें मन रंगले पतिचरणी. । पति तो
वंद्य शास्त्रपुराणी । अत्रि ऋषि प्रसिद्धु ॥ ४१८ ॥ जीस नसे पतीविण
पर दैवत, । पतीस भावी परब्रह्म साक्षात, । पतिसेवेसि सदा रत ।
जेविं लुब्ध धनासि. ॥ ४१९ ॥ पतिच केवळ निजधन । पति निज
प्राणाचे प्राण. । पतिसेवेवांचून एक क्षण । राहूंच नये कदापि. ॥ ४२० ॥
पतिसेवेसि घाली उडी, । पतिसेवेवीण नसे गोडी, । सेवेस्तव करी
तांतडी । सकळ विषय टाकूनि. ॥ ४२१ ॥ सेवा करितां प्राप्त
मनोरथ, । सेवेमाजि परमार्थ, । ऐसे असतां श्रुत्यर्थ, । तदनुसार पै

કરિતી. ॥ ૪૨૨ ॥ અવસ્થાત્રર્થી પતીસ ધ્યાયે. । સર્વ સુખ પતિપાયે. । પતિવાંચૂન જિલા નિશ્ચયે । કાંહોંચ ધંદા નસેચિ ॥ ૪૨૩ ॥ પતિપાઉલ ઉમટે જ્યા સ્થાર્ની । તેથીલ હોऊં મેદિની, । એસી ઇચ્છા જિચે અંત:-
કરર્ણી । તી ધન્ય જનની જગત્ત્રર્થી. ॥ ૪૨૪ ॥ પતીસ અસે આવડ ।
આપણ તેંચ કરી તાંતડ । પતીસ પડતાં સાંકડ । પ્રાણ વેંચૂન તેં વારી.
॥ ૪૨૯ ॥ પતીસ માને સદ્ગુરુ, । પતિઆજેસ તત્પરુ, । પતિમનોગતા-
નુસારુ । આપણ ચાલે સ્વાનંદ. ॥ ૪૨૬ ॥ વિયેર્ચે સર્વ અનુષ્ઠાન ।
ચાલે પતિઆજેપ્રમાણ । તી ધન્ય ત્રિમુવર્ની પૂર્ણ । તિચે સ્મરણે લોક
તરતી. ॥ ૪૨૭ ॥ પુત્ર પૂજાવા માતાપિતા ; । કુલદ્વારી પૂજાવી પતીસ
તત્વતાં । ગૃહસ્થ પૂજાવા અતીતઅભ્યાગતા ; । યાપરી આગર્માં નીતિ અસે.
॥ ૪૨૮ ॥ આગમાર્થ એકોનિ શ્રવર્ણી । અનુસૂયા રતલી પતિચરર્ણી ।
તિચી ખ્યાતિ જ્ઞાલી ત્રિમુવર્ની । બ્રહ્માદિક પૈં સ્તવિતી. ॥ ૪૨૯ ॥
પતિસેવા હેંચ તપ । જીસ ચાલિલેસે એકરૂપ । નિત્ય નવા પ્રેમ અમુપ ।
ચદ્રત જાતી આનંદ ॥ ૪૩૦ ॥ અસો તિચે તપ પાહૂન । દર્શન ઇચ્છિતી
સુરજન, । આણ સ્વવિતી, હાલવિતી તર્જન, । ધન્ય પતિવતા મ્હણુનિ.
॥ ૪૩૧ ॥ એકદાં મહારાજ દેવર્ધિ । જ્ઞાનસંપન્ત, તેજોરાશિ, । ત્રિમુવર્ની
ગમન જ્યાંસર્ણી, । નામ જ્યાંચે નારદમુનિ, ॥ ૪૩૨ ॥ હાર્તી વીણા,
મુર્કીં નારાયણહરી નામ—। ગર્જના કરિતસે સંભ્રમ, । પાહૂનિ અનુસૂયાંચે
તપોત્તમ, । પાતલેં ભૂતલ્લી તે મુની. ॥ ૪૩૩ ॥ તિચે પાહતાં પતિ-
બ્રતાર્ધમે । મુનીસ યેતસે અત્યંત પ્રેમ. । સદ્ગાવેં સ્તવૂન, વંદૂન અતિસંભ્રમ ।
ગમન કરિતસે સલ્યલોકાં. ॥ ૪૩૪ ॥ સત્યલોકીં સાવિત્રીપ્રતી । મુની
વર્ણિતસે તિચી ખ્યાતી. । ધન્ય મહણાવેં અનુસૂયા સતી । પતિવતામાજિ
અગ્રણી. ॥ ૪૩૯ ॥ તિજસમાન યા ત્રિમુવર્ની । દૃષ્ટીસ ન પડે મજલાગુની. ।
તું ચતુરાનનાચી રાણી, । પરિ તિજસમાન મી ન મહણું. ॥ ૪૩૬ ॥
એસા અનેકપરિ । તીસિ મુની વર્ણી નિર્ધર્ણર્ણી. । લજિત હોऊન સાવિત્રી ।
પતીસ આપુલ્યા વિનવિતસે. ॥ ૪૩૭ ॥ યાચપરી વૈકુંઠકૈલાર્ણી । મુની

सांगे रमाउमांसि । त्याही लजित होऊन मानसी । हरिहरांसि पै विन-
विती ॥ ४३८ ॥ अनुसूयेचे सेवातप । तें जाणोनि फलद्रूप, । काय
करिते ज्ञाले चिद्रूप । ब्रह्माहरिश्चिंकर ॥ ४३९ ॥ अतिर्थीचे धरून वेष ।
त्रिवर्ग पातले अत्रिआश्रमास । तेव्हां मुनी गेला असे तपास; । गृहीं
राहे अनुसूया ॥ ४४० ॥ अगाध ते अनुसूया जननी । हरिहरा-
दिक पावले तिजलागुनी, । तिचे तपें तोषून अंतःकरणी, । वर द्यावया
मूर्तिमंत ॥ ४४१ ॥ तिघेही होऊनि ब्राह्मण । प्रवेशले आश्रमामार्जि
जाण । मुखीं बोलतसे वचन, । “अभ्यागत पातलों भोजनास्तव.”
॥ ४४२ ॥ हे शब्द पडतां कार्णी । बाहिर आली अनुसूया जननी ।
सप्रेम वंदून त्यांलागुनी । बोले काय अति हर्षे ॥ ४४३ ॥ “आपण
मंदिरीं चलावं, । घरधणी गेले तपास्तव, । आपण साक्षात् देवाधिदेव ।
कृपा करून मजवरी ॥ ४४४ ॥ स्वयंपाक होइजेपर्यंत । पतिही
येतात निश्चित । आपण बसावें सावधचित्त । नावेक आतां या काळी
॥ ४४५ ॥ ते तिघे आले परीक्षास्तव, । तिचे काय तपवैभव, ।
तेण आले स्वभाव । बोले काय तियेसि ॥ ४४६ ॥ “आम्ही तो
केवळ क्षुधाकांत, । प्राण आमुचे नियूं पाहत, । यास्तव अन त्वरित ।
देऊन, तृप तूं कर्तो ॥ ४४७ ॥ अतिथि केवळ स्वयंविष्णु । अतिथि
प्रत्यक्ष उमारमणु । अतिथिच असे चतुराननु, । हें तरी प्रसिद्ध वेद-
शास्त्री ॥ ४४८ ॥ संपूर्ण निगमागमार्थ । तुमचे पतीचे मुखोद्रूत; ।
तुम्हां असतां अवगत । विलंब कांहीं साहवेना ॥ ४४९ ॥ आम्हां
अन देतां तुमचे पति । अत्यंत तोषतील निजचित्ती; । अनुमान न
करितां त्वरित गती । अन द्यावें आम्हांसि.” ॥ ४५० ॥ यापरी
ऐकतां त्यांचें वचन, । मर्नी स्मरून पतिचरण, । निर्मून षड्स अन ।
बोले काय त्यांप्रति ॥ ४५१ ॥ “आपण तरी विघिहरिहर; । यांत
संशय नसे अणुमात्र । आतां उठावें सत्वर, । स्वयंपाक सिद्ध पै असे.”
॥ ४५२ ॥ इतुके बोलोनि त्यांसि । उदक आणिले खानासि । खान

करितां परिधानासि । पीतांबर देतसे मनोहर. ॥४९३॥ मग गंध, पुष्प आदिकरून । सर्व साहित्य देतसे आणून. । मर्नी होऊन हर्षयमान । ताटे मांडिलीं मणिमये. ॥ ४९४ ॥ अंतःकरणीं स्मरून पतिचरण । घेऊन आली घडूस अन्न. । तें पाहतांच ते तिघे जण । बोले काय पै तीसि. ॥ ४९५ ॥ “आम्ही इतरांसारिखे नव्हे ब्राह्मण; । आमुचा नेम तो अति कठिण; । तैसें ज्ञाल्यावांचून । अन्न कांहीं न सेवून्. ॥ ४९६ ॥ तूं तरी पतिव्रताशिरोमणि, । तुळी ख्याति असे त्रिभुवर्नीं, । तरी आमुचे वचन ऐकूनि । तद्वत आतां पै कीजे.” ॥ ४९७ ॥ येरी म्हणे आपुली आज्ञा प्रमाण । मी करीन, जी, सत्य पूर्ण. । ज्यांत आपुले समाधान । तेणे तुष्टील हरिहर. ॥ ४९८ ॥ ऐकतां तिच्च निर्वाण वचन । हरिहरादिक मर्नी तोषून, । पुनरपि बोलती तिजलागून, । “नग्न होऊन आम्हां वाढीं. ॥ ४९९ ॥ जरी असे अभ्यागतपूजन । तरी तूं होऊन अतिनग्न, । आम्हां देईं घडूस अन्न; । तरीच तुज घरी पै जेऊं.” ॥ ४६० ॥ यापरी वचन पडतां श्रवणीं । गजबजली निज अंतःकरणीं. । मर्नी म्हणे प्राण जावो निवूनि । यापरी कठीण हे दिसती ॥ ४६१ ॥ यांचे न ऐकूं जरी भाषण । हे विन्मुख जातील कीं ब्राह्मण; । हे ब्राह्मण नव्हे, विधिहरिगौरीरमण, । यापरी चिर्तीं पै चिंतिती. ॥ ४६२ ॥ मग क्षणैक होऊन विस्मित, । पतीस आठवून हृदयांत, । म्हणती काय, “दीनानाथ, । लज्जा राखीं प्राणवळुभा. ॥ ४६३ ॥ आजन्म तुजवांचून । इतर पुरुष जनकसमान, । हे भावना सत्य असेल मज पूर्ण, तरी लज्जा राखिशील. ॥ ४६४ ॥ तुळे चरणीं माझा विश्वास । जरी असेल निश्चयेस, । तरी लज्जा राखिशी या समयास, । प्राणनाथा, दयाळा. ॥ ४६५ ॥ तुम्हीच माझे इष्ट गोत, । तुम्हीच माझें कुलदैवत. । तुम्हांवीण नेणे पर दैवत । तरीच धांवशी या काळी. ॥ ४६६ ॥ पतिव्रतांचे चरणरज । तेंच कुंकुम भाळीं माझे । असेल जरी, सहर्जीं सहज । हे लज्जा रक्षितां या काळी.” ॥ ४६७ ॥

यापरी स्मरून महाराज अत्रि , । त्यांचे कमङ्गलुजळ घेऊनि करीं , ।
 प्रोक्षण करी तिघेवरी, । बाळ होती ते तिघे. ॥ ४६८ ॥ बाळ पहातां
 नेत्रकमळीं । आनंदसागरीं बुडाली ती वेल्हाली. । शिशुमुख न्याहाली
 वेळोवेळीं, । मुख चुंबिती आल्हादें ॥ ४६९ ॥ मर्नीं म्हणती, हे बाळ
 त्रय । उदय झालेती सूर्यत्रय. । यांचे प्रकाश पाहतां निश्चये । रविशशी
 भासे खद्योतवत. ॥ ४७० ॥ यांचा प्रकाश, ज्यापुढे । शशितेज काय
 बापुढे! । माझें भाग्य येवढे । कांहो उदय पैं झाला! ॥ ४७१ ॥
 मीं यावजन्म पुत्र निधान । नाहीं देखिले या नेत्रान; । आतां या
 बाळांवरून । निंबलोण काय करूं? ॥ ४७२ ॥ धणी माझी लागली दृष्टी ।
 म्हणून बाळांस धरिती पोटीं । अग्निष्टोमादि करिती ज्यासाठीं । त्यांस
 हें दुर्लभ. ॥ ४७३ ॥ ज्यांचे सत्तें उत्पत्यादि खेळ, । ज्यांचे स्मरणे
 पळे कळिकाळ, । ते होऊन बाळ केवळ । खेळे अनुसूया दृष्टीपुढे.
 ॥ ४७४ ॥ धन्य अनुसूयाचें भाग्य होय! । ब्रह्मादिक जे देवत्रय, ।
 बाळ होऊन निश्चये । स्वानंदें खेळे मातेपाशीं. ॥ ४७५ ॥ असो, ते
 बाळांस धरितां पोटीं । ब्रह्मानंद दाटली सृष्टी. । सहजानंदाची लुटी ।
 सहज लुटी ते माये. ॥ ४७६ ॥ वारंवार पाहतां बाळाकडे । वृत्ति तिची
 निजानंदीं बुडे । काय वर्णवि ते पवाडे । तिची क्षाघ्यता तिलाच साजे.
 ॥ ४७७ ॥ असो. पतीस आठवून चिर्तीं, । तिन्ही बाळां घेऊन
 हातीं, । पाळणामार्जी निजविती । स्वानंदेसि ला काळीं. ॥ ४७८ ॥
 अष्ट भाव ते पाळण; । वरी शोभे प्रेम चांदण; । शांतीची गादी जाण; ।
 तळ शोभती अरुवार. ॥ ४७९ ॥ ऐसिये पाळणामाझारी । पहुडऊनि
 बाळावतारी, सहजानंदे परोपरी । हल्लूरु गाती अनुहत ॥ ४८० ॥

॥ पाळणा ॥

बाळा, जो जो, बा गुणसांदा । ब्रह्मा हरि रुद्रा. ॥ बा० ॥ तूं तरि
 कृपाघन, । मी तंव सुतहीन कृपाघन, । करुणा परिसुनियां । निज म्हऱे

देसी त्रयसुत दान ॥ १ ॥ धु. ॥ अत्रिरायाचे पदकमळी । नमितां वेळोवेळी, । लाचें हें फळ केवळ, । पाहिले हे बाळ ॥ २ ॥ घड्गुणसंपन्न परिपूर्ण । दिसे हें शिशुरत्न । माझे नयनांचे निज-नयन । अंतरज्योति जाण ॥ ३ ॥ तुमचा उपकार अपार; । उत्तीर्ण नव्हे, दातारा । मंगलकारक ते पदरज । जय जय, दिगंबर ॥ ४ ॥ यापरी गाऊन हळुर, । मुखीं करिती जयजयकार, । वृत्ती करून तदा-कार । स्वानंदें डुळती अतिशयेसि ॥ ४८१ ॥ तीस दाटतसे अष्टभाव । कंपस्वेदादि स्वभाव । काय वर्णावें तिचें वैभव । हरिहर खेळती जीपुढे ॥ ४८२ ॥ धन्य कृपाळु तें ब्रह्मदेव, । दूर ठेवूनि आपुली थोरीव, । अवतार घेतसे भक्तांस्तव, । भक्तमनोरथ यावया ॥ ४८३ ॥ स्त्री, वैश्य अथवा शूद्र । ब्रह्मवृद्ध तो सर्वांत अग्र, । यांमाजी कोणी शरण राघवेंद्र । रिघतां प्रकटतो यास्तव ॥ ४८४ ॥ भक्तकैवारी ब्रीद । त्याचे पर्दी असे सुबद्ध । शरणमात्रें सहजानंद— । पद देतसे दयाळू ॥ ४८५ ॥ अनुसूयेचे सेवातप । सर्वस्व जाणोनि अमूप, । स्वयं प्रकटले ते चिह्नूप । देवाधिदेव हरिहर ॥ ४८६ ॥ धन्य ती पतिव्रता शिरोमणी! । धन्य तेथील मेदिनी! । ही पतिव्रता असे ज्या स्थार्नी, । धन्य धन्य तें स्थळ! ॥ ४८७ ॥ हरिहर प्रकटले ज्या घरी । तेथील तेज न सामाये अंबरी । अवतारपुरुष उर्वावरी । अवतरले अविश्रम ॥ ४८८ ॥ ते बाळरूप भरतां नेत्री । पतिव्रता नसे देहावरी । प्रकाश फांकलासे बाह्यांतरी । कैंची तिजला देहभ्रांति ॥ ४८९ ॥ ज्यास्तव करिती हठयोग, । ज्यास्तव साधिती अष्टांगयोग, । त्यासही नव्हे दर्शन चांग । जें अनुसूया सहज प्राप्त असे ॥ ४९० ॥ असो. ते ब्रह्मादि देव । तिचा पाहून अत्यंत भाव, । बाळरूपी प्रकटतां स्वभाव । इंद्रादि देव काय करिती ॥ ४९१ ॥ म्हणती उत्पत्त्यादि व्यवहार । केविं चालेल साचार? । पुढे करावा काय विचार? । विचार कांहीं समजेना ॥ ४९२ ॥ देवेंद्र म्हणे समस्तांकारण । “मी पतिव्रतामहिमा नेणून । अहिल्या

अभिलाषितां जाण । सर्वांगनयन मी ज्ञालों ॥ ४९३ ॥ आणखी कित्येक लोक । पतिव्रतेचें नेणोनि कौतुक । पावते ज्ञाले पतनासि देख; । किती म्हणोनि बोलावे ॥ ४९४ ॥ सिमंतिनी जाणूनि शिवमृडानी । पूजितां दंपत्या अलंकारभूषणी । पुरुष तो ज्ञाला कामिनी, । विनोदे ब्रह्मकुमार ॥ ४९५ ॥ यास्तव पतिव्रतामहिमा । न वर्णवे निगमागमा । वचने गुंतूनि सावित्री रमा उमा । हे त्रिवर्ग बाळ ज्ञाले कर्णी ॥ ४९६ ॥ पतिव्रतेचें हृदयकमळ । पाहून सप्रेम, विकसित केवळ । त्रिवर्ग होऊनि बाळ केवळ । प्रेममकरंद पैं सेविती ॥ ४९७ ॥ भ्रमर कोरी काष्ठ कठोर । अरविंदास धका न लावी अणुमात्र; । यापरी हे विधिहरिहर । पतिव्रताप्रेमकमळी गुंतुले ॥ ४९८ ॥ आतां या लोकांची मुक्तता । करावी तीच पतिव्रता । तिजवांचून नसे तत्वता । उपाय कांही आणिक ॥ ४९९ ॥ तीस जरी येईल करुणा । तरीच हे तिघे जणा । येतील आपल्या स्वस्थाना । पूर्वरूप सर्वस्व ॥ ५०० ॥ यापरी सुरगुरुप्रति । पाकशासन बोले करून खंती । इकडे सावित्रीउमारमांची स्थिति । पतीस्तव चिंतिती अपार ॥ ५०१ ॥ तत्समर्थी येऊन देवर्षि । बोले काय त्या तिव्यांसि । तुमचे पति तरी निश्चयेसि । अनुसूयावरीं बाळ ज्ञाले ॥ ५०२ ॥ तिघे होऊन सुकुमार बाळ, । तिचे हृत्पाळण्यांत करिती खेळ । आतां तुम्ही निजसामर्थ्यबळ । पूर्ववत करून आणावे ॥ ५०३ ॥ मी वर्णितां पतिव्रतेचे गुण, । ते विषाद भासले तुम्हांकारण । आतां तरी तिचें सामर्थ्य पूर्ण । कळलें कर्णी तुम्हांसि ॥ ५०४ ॥ तुम्ही तरी देवांगना, । तुमचे सत्तेने हें जग जाणा । चालताती परिषुर्णा, । तुम्हां तरी काय चिंता ॥ ५०५ ॥ ती तरी ब्राह्मणाची सती । तिचें सामर्थ्य तरी किती! । तुम्ही आदिशक्त्या निश्चिति । तुम्हांपुढे ती काय! ॥ ५०६ ॥ यापरी मुनीचें विनोदवचन । तें तिव्या ऐकतां चिंता करून, । पुनरपि पुसती नारदालागुन । उपाय आपण सांगावा ॥ ५०७ ॥ आपुले वचनीं विश्वास न करितां । सत्व पाहिले पतिव्रता; । याचा अनुभव

आम्हां आतां । सहज सिद्ध पैं प्राप्त. ॥ ९०८ ॥ आम्हां पतिप्राप्तीचा
उपावो । सांगावा, जी, मुनिरावो, । यापरी बोलोनि सद्गावो । मुनीसि
वंदिती सप्रेम. ॥ ९०९ ॥ मग हांसोनि बोले देवर्षि । तुम्हीं शरण जावें
अनुसूयासि । तरीच पतिप्राप्ति तुम्हांसि । होईल सत्य जाणावें. ॥ ९१० ॥
तीच कृपा करून पूर्ण । तुम्हां देईल पतिदान. । यावीण नसे आणिक
साधन । तुमच्या पतिप्राप्तीस्तव. ॥ ९११ ॥ ते तिघे, उत्पत्त्यादि
व्यवहार । करितां पावून श्रम फार, । श्रमनिवारणार्थ निघार । बाळ
होऊन ते राहिले. ॥ ९१२ ॥ पिझन तिचें प्रेमदुग्ध । झाले तीतें
ब्रह्मानंद । पुनरपि याचें निजपद । हेंही लांस नसेचि. ॥ ९१३ ॥
पतिब्रतेचे सद्गावपालनी । कीडती सहजानंद करूनि । यास्तव तुम्ही
तिजलागुनि । शरण जावें सद्गावें. ॥ ९१४ ॥ मुनिवच्चनीं करून विश्वास ।
निघल्या झाल्या होऊन हर्प ; । पातल्या अनुसूयामंदिरास । प्राणनाथांचे
प्राप्तीस्तव. ॥ ९१५ ॥ स्वआश्रमा आल्या देवांगना । ऐसें जाणून ऋषि-
अंगना, । या तिर्धीसि देऊनि आलिंगना, । अंतरगृहीं पैं नेलें. ॥ ९१६ ॥
तिन्ही दार उल्ळंघून । तिघ्यांसहित प्रवेशली चौर्ये भुवन, । जेथें खेळे
आदिनारायण । त्रयमूर्तीरूप सुकुमार. ॥ ९१७ ॥ अनसूयाप्रेमपालणी ।
त्रिवाळे पाहतां नयनी । ते तिघ्या करिती विस्मय मर्नी ; । “हें काय
नवल पैं असे” ॥ ९१८ ॥ अनसूया केवळ तुर्यारूपिणी । अनुसंधान-
दोर हातीं धरूनि । ‘जो जो’ ऐसे अनुहतध्वनी । हल्लुरु गाती अति
हर्षे. ॥ ९१९ ॥ मुखीं गातां हल्लुरु । वृत्ति झाली तदाकारु. । करीत
असतां ‘जो जो’ गजरु । तत्समर्थीं पातले अत्रि मुनि. ॥ ९२० ॥
महाराज केवळ ज्ञानराशी, । पार नसे ज्यांच्या तपासि, । तापशांमाजी
व्योमकेशी । ऐसे गमतसे मुनि, ॥ ९२१ ॥ ज्यांचें तेज न माये अंबरीं, ।
ज्यांचेनि धन्य तेथील धरत्री, । ज्यांची भार्या अनुसूया नारी, । आगळा
पतिब्रतांमाजि. ॥ ९२२ ॥ पति आले निज आश्रमा । जाणून, ती
पतिब्रतोत्तमा । सप्रेम उठून, पादपद्मा । नमीतसे स्वानंद. ॥ ९२३ ॥

कांतेस पुसे मुनेश्वर, । “‘‘जो जो’ शब्दांचा गजर? । तुजला कैचे
 प्रास कुमर? । हें काय सविस्तर सांग तूं.” ॥ ९२४ ॥ येरी मस्तक
 ठेवून चरणी । प्रेमाश्रूने अभिषिंचूनि । करद्य जोङ्लन दीनवाणी ।
 वास्तव्य आदि निवेदिलै. ॥ ९२९ ॥ आणखी बोलली काय हरिख, ।
 “आपुले चरणी जडो मस्तक. । शिरीं असतां अभय हस्तक । माझे
 दैवास कोण वर्णी? ॥ ९२६ ॥ हृदयीं प्रूजितां प्रभुचरणकमळ । याचे
 असे हें केवळ फळ; । तुष्टुनी ब्रह्मादि होऊन बाळ । खेळती हृदय-
 पाळणी. ॥ ९२७ ॥ आतां या बाळांवरुनि । जाऊं काय मी वोंवाळूनि? ।
 याचे तेज न समाये सदर्नी. । प्रत्यक्ष हरिहर हे असे. ॥ ९२८ ॥
 मजला जाणूनि अत्यंत दीन । मजला जाणूनि अत्यंत सुतहीन, ।
 आपुली कृपा होतां पूर्ण । हें शिशुरत्न मज प्राप्ति.” ॥ ९२९ ॥ कांतेची
 ऐकतां प्रेमवाणी । मुनीस न समाये हर्ष गगर्नी. । मग काय बोले
 त्रिवर्गांसि पाहूनि, । “येणे किनिमित हे मायहो?” ॥ ९३० ॥ ते
 तिघी होऊन अति सुलीन । विज्ञापना करिती मुनीकारण; । “या
 पतिव्रतेचा महिमा नेणोन । सत्व पाहिले सर्वस्व; ॥ ९३१ ॥ याचा
 हा प्रादुर्भाव, । पति आमुचे देवाधिदेव । या पतिव्रतेचा पाहून भाव ।
 बाळ झाले स्वलीळे. ॥ ९३२ ॥ आतां आपण कृपा करून । आम्हां
 द्यावें पतिदान” । यापरी मुनीस बोलून, । अनुसूयास मग स्तविती.
 ॥ ९३३ ॥ “जय जय अनुसूया ज्ञानखाणी, । तूं पतिव्रतांमाजी
 शिरोमणी. । धन्य धन्य तूं त्रिमुकर्नी. । तुज ऐसी न देखों पतिव्रता.
 ॥ ९३४ ॥ नेणतां तुमचे महात्म, । आम्हां चढले अभिमान परम. ।
 तुझे पाहतां पादपद्म । हरली सर्व अहंवृत्ति. ॥ ९३५ ॥ तूंच कृपा
 करून माये । पतिदान द्यावें निश्चये.” । यापरी पुनरपि बोलूनि पाय ।
 अनुसूयाचे पै धरिती. ॥ ९३६ ॥ धन्य ते हरि, हर, ब्रह्मा । धन्य
 ते सावित्री, उमा, रमा. । दूर ठेवूनि प्रभुत्वमहिमा । भक्तमहिमा पै
 वाढविती. ॥ ९३७ ॥ असो. तें देवांगनांचे वचन । ऐकतांचि, क्रषि

तोषून । बोले काय अनुसूयाकारण ; । “घेऊन येई कमंडलोदक.” ॥ ९३८ ॥ तेव्हां पतिव्रता आणून जीवन । सप्रेम वंदी पतिचरण । मुनि प्रोक्षिले बाळांवरी जाण ; । तेणे प्रगटले पूर्वरूप ॥ ९३९ ॥ चतुर्मुख कमलासन, । चौभुज कमलारमण, । पंचवदने उमारमण । प्रकट ते ज्ञाले ते काळी ॥ ९४० ॥ प्रत्यक्ष पाहतां विधि, हरि, हर । ऋषीस नावरे गहिंवर. । नेत्री चालिले प्रेमनीर ; । सर्वांगा दाटला अष्टभाव ॥ ९४१ ॥ अष्टभाव दाटतां ऋषीप्रती । देहाहंकार समूळ प्रासिती ; । पुढे करावी स्तवन स्तुति । देही भान नसेचि ॥ ९४२ ॥ काय आनंदाचा पूर आला ? । ब्रह्मानंदाचा वर्षाव ज्ञाला ? । सहजानंदकूप सांपडला । ऐसें गमतसे मुनीकारण ॥ ९४३ ॥ जेथें प्रकटले विधि, हरि, हर, । तेथील तेज न माये अंबर. । काय उदय पावले कोटी दिनकर ? । एक काळी ऐसें गमे ॥ ९४४ ॥ मुनीची पाहतां निर्विकल्प-वृत्ति, । ब्रह्मादि होऊन आनंद चित्ती । “धन्य धन्य” म्हणूनि उठविती । अत्रिऋषीसि स्वानंद ॥ ९४९ ॥ सावध होतांच, मुनि । दृढ लागतसे हरिहरचरणी । “मज कृपा करा” म्हणूनि । वारंवार नमीतसे ॥ ९४६ ॥ चरणी ठेवून मस्तक, । संपुटिका करून हस्तक, । स्तोत्र करीतसे होऊन हरिख । हरिहरांसि सप्रेम ॥ ९४७ ॥ “जय जय ब्रह्मा, ब्रह्मांडकारका, । वृष्णीकुळभूषणा, विश्वपालका, । विश्वेशा, विश्वासि निजपददायका, । दाक्षायणीपते, नमोस्तु ते. ॥ ९४८ ॥ ब्रह्मा, विष्णु, महेश्वर, । लोकां भेद दिसे नाममात्र ; । परी तुम्ही एकचि निर्वार, । अनेक घटीं जेविं एकचि रवि ॥ ९४९ ॥ सुवर्ण एक, अलंकार नाना ; । मृत्तिका, घट, भिन्नभिन्ना ; । तेविं तुम्ही सच्चिदानंद परिषूर्ण ; । तुम्हा त्रिवर्गी भेद कैंचा ? ॥ ९५० ॥ तुम्हां ध्यातां हृत्संपुर्टीं । समूळ ग्रासे अनेक त्रिपुटी । एकच तंतु अनेक पर्टीं । यापरी दृष्टि ल्यासि उघडे ॥ ९५१ ॥ उघडितां ज्यास एकच दृष्टि । त्यांजला कैंची भिन्न सृष्टि ? । भिन्नाभिन्ना समूळ आटी ; । अद्वय लुटी सहज लुटिती ॥ ९५२ ॥

यापरी तुमचे ध्यान महिमा । अगम्य, अगोचर निगमागमां । व्यासा-
दिकांच्या मतीस सीमा । ज्ञाली तुम्हां वर्णितां ॥ ९९३ ॥ नेणो अनेक
जन्मी सत्कर्म । ब्रह्मार्पणबुद्धी आचरलों परम, । तरीच तुमचीं पादपद्मे ।
दृष्टि भरून पाहिलों ॥ ९९४ ॥ तुम्हांस्तव करिती मंत्रानुष्ठान, । तुम्हांस्तव
साधिती पंचाग्निसाधन, । तुम्हांस्तव हिंडती वनोवन, । परी दर्शन दुर्लभ.
॥ ९९५ ॥ तुम्हांकरितां करिती दान, । तुम्हांस्तव अग्निष्ठोमादि सत्कर्म, ।
वापीकूपतटादि, वनविश्राम, । करितां दर्शन नव्हेचि. ॥ ९९६ ॥ गंगा,
यमुना, सरस्वती, । पावन करिती विश्वाप्रती; । तेचि तुम्हीं मज आळशास
निश्चिती । पावन केले दर्शने. ॥ ९९७ ॥ आतां तुमच्या उपकारा ।
उत्तीर्ण नव्हें, हो दातारा, । कीं चुकविले माझे येरज्जारा, । सहज तुम्हां
नमितांचि. ॥ ९९८ ॥ तुमच्या नमनासरिसी । भ्रांति विराली निःशेष. ।
काय प्राप्त ज्ञाले हर्षी? । हेंही कांहीं कलेना. ॥ ९९९ ॥ कले ना कले,
याहून वेगळे । तेच ते तुम्ही स्वानंदपुतले. । मज तारिले निज कृपावळे ।
बाळक तुमचा जाणोनि. ॥ ९९० ॥ अनंत जन्मीचे सुकृत अमूप । आज
दिसतसे फलद्रूप, । कां पाहिले आपुले स्वरूप । नेत्र भरून स्वानंद.”
॥ ९९१ ॥ यापरी बोलोनि लांसि, । पुनरपि वंदितां त्रिवर्गांसि, । तेही
तोष्ण निज मानसीं । बोले काय मुनीप्रती, ॥ ९९२ ॥ “धन्य धन्य वापा
अत्रिराया; । धन्य पतिव्रता तुक्ती जाया; । तिचे तप उत्कृष्ट पाहूनियां ।
पातलों आम्ही सर्वस्व. ॥ ९९३ ॥ नेणो तिचे तपवैभव; । वाटे आम्हां
अति अभिनव; । आम्हां बाळ करूनि सर्वस्व । खेळविले जिनें आनंदे.
॥ ९९४ ॥ सावित्री, लक्ष्मी, भवानी, । जीस आले लोटांगणी, । धन्य
ती पतिव्रताशिरोमणी; । करणी तिची अगाध. ॥ ९९५ ॥ आतां तुम्हां
आम्ही सुप्रसन्न; । वर मागावे इच्छित मन, । ते देऊन वरप्रदान । शीघ्र
जाऊं स्वस्थळा.” ॥ ९९६ ॥ ऐकतां देवांची वरदवाणी, । पुनरपि
मस्तक ठेवून चरणी, । बोले काय अत्रि मुनी । हरिहरांसी आल्हादें ।
॥ ९९७ ॥ “जीस्तव ज्ञाले आपुले येणे, । तिलाच घावे वरप्रदान.

मं कृतकृत्य आपुले दर्शनें; । इच्छा कांहीं नसेचि. ॥ ९६८ ॥ इच्छाचि
डे परी तृप्तता । तुमचे पायचि तत्त्वतां; । तेथें माझें मस्तक असतां ।
मगणें कांहीं नसेचि. ॥ ९६९ ॥ मागण्यास तरी दूर आपण; । यास्तव
मगणें नको मजकारण. । मागण्याची ज्ञाली पूर्ण, । पूर्ण श्रीचरण पाहतां.
॥ ९७० ॥ आपुले चरण तों अति सोंवळे, । मागणे मांगाचा विटाळ, ।
कदा न ब्हावा अनाथ बाळ; । हीच इच्छा पैं असे” ॥ ९७१ ॥
यपरी अत्रीची विनंति । ऐकतां, देव तोषून चिर्तीं । बोले काय
अनुसूयाप्रती, । “वर मागे, वो पतिव्रता.” ॥ ९७२ ॥ मग अनुसूया
तेहां केलें काय, । सिद्ध करूनि आसनत्रय, । त्यावरी वैसवी हरिहराय ।
तंच्या त्रियांसहित. ॥ ९७३ ॥ सावित्री आणि कमलासन. । कमळज-
जक आणि कमळा सर्पण । गौरीवरासहर्वर्तमान । पूजिती ज्ञाली स्वानंद.
॥ ९७४ ॥ करून आर्धी स्वानंद पूजा, । वंदूनि अत्रिचरणांबुजा, । काय
व. मागती अत्रिभाजा । हरिहरासि त्या काळीं ॥ ९७५ ॥ “जय जय
ब्रामा, हरि, शंकरा, । कारुण्यसिधु, करुणाकरा, । पार नसे आपुल्या
उकारा; । उर्तीर्ण कढापि नव्हेचि. ॥ ९७६ ॥ मी तों केवळ अति
दी, । आजन्म नसतां संतान, । तुम्हीच कृपा करून पूर्ण । दाविले
मळा पुत्रमुख. ॥ ९७७ ॥ तें पुत्रत्रय षड्गुणसंपन्न, । माझे नेत्रांचे
अर्द्ध्यं ज्योति जाण, ॥ तें केवळ अनर्द्धं रत्न, । मम हृदयपदकीं पैं
जळॅ. ॥ ९७८ ॥ तेंच पाहीन वेळोवेळां, । खेळवीन ते स्वानंदपुतळा, ।
यासव शरणागत चरणकमळा । आपुल्या सहज मी असें. ॥ ९७९ ॥
तरीते मनोरथ करावे पूर्ण. । मजला द्यावैं त्रयसुतदान. । आपण केवळ
दयाळु पूर्ण, । हीच इच्छा पुरवावी. ॥ ९८० ॥ ज्या बाळास म्यां
पाळि नयर्नी, । ज्यास पहुडविले हत्पाळणी, । तेज जदून गेले अंतः-
करर्प, । तेंच मज असो बाळत्रय. ॥ ९८१ ॥ त्या बाळाची बाळलीला ।
पाहं मी निज डोळां; । हीच इच्छा असे मजला; । पूर्ण करावी
स्वामया.” ॥ ९८२ ॥ पतिव्रतेची ऐकतां गोष्ठी, । हरिहरासि आनंद

न माये पोटीं; । एकमेकां बोलती इजसाठीं । प्रगटणे आम्हां सहज प्राप्त ॥ ९८३ ॥ यापरी करून विचार, । तोषून तेव्हां विधि, हरि, हर, । अनुसूयाप्रती म्हणती, “घेर्ई वर । आदिमाये, पतिव्रता. ॥ ९८४ । तुजसाठीं त्रिगुणात्मक । आम्ही त्रिवर्ग मिळून एक । होऊन तुझे सर्वस्व बाळक । पाही, वो, आतां, शुभानने.” ॥ ९८५ ॥ ऐसे बोलोनि वरदोत्तर, । प्रकट केला अवतार, । प्रत्यक्ष विधि, हरि, श्रीशंकर अनुसूयाचे दृष्टीपुढे. ॥ ९८६ ॥ कोण दिन, कोण वार, । दत्तात्रेयाच अवतार, । तें ऐकावें अल्यादर । कृपा करूनि, संतहो. ॥ ९८७ । कार्तिक वद्य द्वितीया, सौम्यवासर । कृत्तिका नक्षत्र, निर्धार; । तद्विन श्रीदिगंबर । अनुसूयागृहीं अवतरले. ॥ ९८८ ॥ समचरणीचे शोभे पोटीं । कोटिसूर्याचा प्रकाश आटी. । पिंवळा पीतांबर सुकर्टीं, । कंठ शोभे सुमनमाळा. ॥ ९८९ ॥ शुद्ध श्यामवर्ण, कोमलगात्र । मंदस्मित वदन, अति सुंदर. । किरीट, कुंडले मकराकार । तळपती श्रवण प्रभूच्या. ॥ ९९० ॥ षड्बाहीं शोभे आयुध; । एक एक कर्ण विविध; । यापरी महाराज अत्रिवरद । सूर्ति प्रगटली सांवळी. ॥ ९९१ ॥ अधोकरद्वयीं माला कमङ्दव्य; । मधील दोहस्तीं डमरू त्रिशूलु; । ऊर्ध्व हस्तकमळीं तेजागळु । शोभे दिव्य शंख चक्र. ॥ ९९२ ॥ ऐसे पाहां बाळ दिगंबर । अनुसूयेस नावरे गहिंवर. । नेत्रीं चालिले असे स्वानं-नीर, । स्वानंदसमुद्रीं पै बुडती. ॥ ९९३ ॥ मुखे बोलावे बोल: । बोलामाजी ब्रह्मानंद भरल; । ब्रह्मानंद दाटतां वहिल । वृत्ति विरळी अनुसूयेची. ॥ ९९४ ॥ वृत्ति ब्रह्मानंदीं रंगतां । समूळ हरे देहाहंता । देहाहंता समूळ प्रासितां । तन्मय झाली ते माये. ॥ ९९५ ॥ धन्यती अनुसूया नारी, । ती पतिव्रता नसे देहावरी, । अष्टभाव दाटला शरीर । स्तंभस्वेदादि सर्वस्व. ॥ ९९६ ॥ निर्विकल्प वृक्षातळीं । समाक्षित अनुसूया वेल्हाळी. । अत्रिकृषीची त्या काळीं । स्थिति काय झाली की. ॥ ९९७ ॥ नेत्रीं पाहतां ते स्वानंदमूर्ति, । सर्वेंद्रियद्वारा ब्रह्मानंद स्फुरत ।

स्फुरण होतां क्रषीप्रती । वृत्ति रंगती अवधूर्ती ॥ ६९८ ॥ अवधूर्ती वृत्ति रंगतां । अवधूतचि दिसे आतौता । अवधूतावांचून रिता । ठावही नसे अणुमात्र ॥ ६९९ ॥ यापरी ते उभयतां, । क्रषि आणि क्रषिकांता, । सहजानंदसागरीं बुडी देतां, । देवचि करिती सावध ॥ ६०० ॥ तेव्हां तेथें इंद्रादि देव । सहज प्रगटले स्वभाव । स्वानंदें सुमनवर्षाव । करिते ज्ञाले आल्हादें ॥ ६०१ ॥ धिमधिम करिती दुंदुभीगजर, । ब्रह्मानंदें गाती नारद तुंबर । संपूर्ण मिळाले क्रषीश्वर । वसिष्ठादि महामुनि ॥ ६०२ ॥ सलोकतादि चान्ही मुक्ति । अत्रिआश्रमीं सदां रावती । कद्दि सिद्धि हिंडती । द्वारापुढे संभ्रमे ॥ ६०३ ॥ शमदमादिक सेवक-बृंद । तेथें तिष्ठति स्वानंद । कामकोधादिकां करिती निषेध, । 'तुमचे नव्हे येथें कार्य' ॥ ६०४ ॥ उपरति, तितिक्षा, विवेक, । कोणी न वारिती ऐशियां, लोक । सुलीनतादि सकळिक । तेथें राहती अति हर्ष ॥ ६०५ ॥ गंगायमुनादि अनेक सरिता, । इच्छूनि आपुली पवित्रता, । धांवती अत्रिआश्रमास तत्त्वतां । लागवेगीं त्या काळीं ॥ ६०६ ॥ असो सहजानंदगजर । क्रषिआश्रमीं करिती सुरवर । गुण वर्णिती अपार । अत्रिअनुसूयांचे आनंदे ॥ ६०७ ॥ तेव्हां ते बाळ दिगंबर । अनुसूया घेऊनि कडेवर, । मुख चुंबूनि वारंवार, । हृदर्थी धरिती सप्रेमे ॥ ६०८ ॥ वर दिघले 'दत्त त्रय' । यास्तव नांव दत्तात्रेय । अनुसूयांचे तपास्तव निश्चये । प्रगटले स्वामी दिगंबर ॥ ६०९ ॥ सहज म्हणतां श्रीदिगंबर, । त्यांला नलगे संसारवार; । तो राहे सदां विश्रांतिमंदिर; । विश्रांतिकारक स्वामी माझा ॥ ६१० ॥ असो. तेव्हां ब्रह्मादिक । स्वत्तिर्थांसहित होऊन हरिख, । जाते ज्ञाले स्वस्थळासि देख । अनुसूयांचे गुण वर्णित ॥ ६११ ॥ स्वामी माझा श्रीदिगंबर । राहतसे अनुसूया हृदयमंदिर । यापरी हें चरित्र सुखकरु । सुखमय करी सर्वांसि ॥ ६१२ ॥ हे कथा पुराणोक्त । म्हणाल कां वर्णिलीस निश्चित? । तरी आपणचि श्रीअवधूत । वदवित असे सत्यत्व, ॥ ६१३ ॥ हें चरित्र. 'दासोपांत । ते मूर्तिमंतच'

श्रीअवघूत,’ । ऐसें वारंवार सांगूनि स्वप्रांत । स्वचरित्र सहज बोलवीतसे. ॥६१४॥ दिगंबरचि जिव्हाप्रीं राहून । करवीतसे स्वचरित्रकथन. । यावांचून जिव्हा जाण । हलेल काय निश्चये? ॥६१९॥ हें अनुसूया-ख्यान निश्चिती । ऐकती आणि ऐकविती, । लांजला संतती आणि संपत्ती । प्राप्ती; ऐसा वर असे. ॥६२६॥ ते पर्वतच आनंदवन; । सलोकतादि तेथील वृक्ष जाण; । त्यांचे साउली योगी जन । विश्रमपती योगवळे. ॥६१७॥ सद्गुर्तीच्या अनेक लता; । श्रद्धेचीं पुष्पे सुगंधता; । बोध वारा मुटतां । निर्विकार आमोद दुमदुमी. ॥६१८॥ तेथील माळी तो विवेक; । आळे बांधून वृत्ति अनेक, । यामाजी फिरवितां निर्मलोदक, । मोड फुटती विचाराचे. ॥६१९॥ स्थळोस्थळीं वैराग्य कारंजा मनोहर । शांति जळ उडतसे इंद्रियद्वार. । सद्गुरसना दूर्वाकुर । शोभति त्याच्या समंतात. ॥६२०॥ अक्रोधकूर्पी सोज्वळ । पूर्ण भरलें अलोभजळ; । त्यांत शोभती सद्गावकमळ, । अर्पणास्तव श्रीदेशिका. ॥६२१॥ तेथील स्वानंदवृक्षांवरी । मुमुक्षुपक्षी निरंतरी । शब्द करिती अद्वयस्वरी । आल्हादेंसि सर्वस्व. ॥६२२॥ त्या वर्नीचे ब्रह्मफळ, । इंद्रियांसि करून वेगळ, । सेवून गुरुभक्त केवळ । अजरामर पैं होती. ॥६२३॥ कित्येक साधनचतुष्ट्यासन । यावरी सहज बैसून, । तेयें करिती अनुष्ठान । अत्रिवरदाकारणे. ॥६२४॥ कित्येक करिती अशांगयोग; । कित्येक सांगूनि हट्योग, । अखंड करिती राजयोग । योगिराजाकारणे ॥६२९॥ कित्येक उलूंघून तिन्ही मंदिर, । प्रवेशूनि चौथें मंदिर, । तेयें पाहतां श्रीदिगंबर, । पाहणे दिगंबरीं प्रवेशती. ॥६२६॥ दिगंबरीं प्रवेशून पाहणे; । पाहण्याचेही ग्रास करून; । पाहणेच होऊन परिपूर्ण । यापरी कित्येक पैं रमती. ॥६२७॥ कित्येक भक्त, कर्माकर्म । यांचे करून भस्म, । तें चर्चूनि सर्वांगीं सप्रेम, । अंगेविण विराजती. ॥६२८॥ कित्येक विषयर्वज उपोषण; । कित्येक स्वस्वरूपीं पारण; । कित्येक सर्वां भूर्तीं सद्गाव मन । हें फल भक्षण

पै करिती ॥ ६२९ ॥ यापरीचे भक्त अनेक । वसती तथा पर्वतीं देख । तेथील वृक्षपाषाणादिक । मूर्तिमंत सुख जाणावें ॥ ६३० ॥ द्रोणाद्रिपर्वतीं संजीविनी । ते दुर्लभ कीं सर्वांलागूनि । सह्याद्रिसंजीविनी दंडपाणी । अजरामर करी ध्यानामृते ॥ ६३१ ॥ ते ध्यानामृत ज्यामि मिळे । कलिकाळ याचे पार्यी लोळे । ब्रह्म होऊन तो खेळे । जन्म मरण त्या कैचें ? ॥ ६३२ ॥ जन्ममरणावर्ती । कैचें राहे त्या पर्वती ? । तेथ राहतां निश्चिती । अमर काया होतसें ॥ ६३३ ॥ यास्तव कित्येक मुनेश्वर, । आणि कित्येक योगेश्वर । रमती अखंड निर्धार । तये पर्वतीं स्वच्छंदे ॥ ६३४ ॥ ते पर्वत केवळ चिद्रिलास । ते पर्वत केवळ प्रत्यक्ष कैलास । तेथे राहतां अनायास । दिगंबर भेटे अविलंब ॥ ६३५ ॥ त्या पर्वतातलीं देवदेवक्षेत्र । सर्व तीर्थ असे पवित्र । सर्व तीर्थ वसती अहोरात्र, । वास्तव सर्वतीर्थ त्या नांव ॥ ६३६ ॥ असो. महाराज दासोपतं, । श्रीदिगंबर ज्यांचे वेळाइत, । सर्वतीर्थीं स्नान निश्चित । करूनि, कुळदैवत पूजिले ॥ ६३७ ॥ कुलचि नसे ज्यासि । तो कुलदैवत कैसा जनांसि ? । परी तो कुलदैवत असे त्यासि । लाविण जो कांहींच नेणे ॥ ६३८ ॥ सर्वीं भूर्तीं त्यासच पाहे । अवस्थात्रीं त्यासच ध्याये । त्याविण क्षणैक न राहे । तो त्याचा सहज कुलस्वामी ॥ ६३९ ॥ कुलस्वामीस करून पूजा, । प्रासूनि संपूर्ण भाव दूजा, । हृदर्थीं आठवूनि योगिराजा, । सहज चढले पर्वता ॥ ६४० ॥ पर्वतीं चढतां चित्तवृत्ति । समूल रंगलीं अवश्रूतीं । कांहींच न राहे देहभ्रांति । ‘मी कोण ? कोठे पै आलों ?’ ॥ ६४१ ॥ यांस पाहतां तेथील लोक । बोलते झाले एकमेक ॥ “हे कोण असे बाळ निष्कळंक ? । चंद्रवत शोभते मुख याचें ॥ ६४२ ॥ वय पाहतां दिसे वर्षद्वादश । द्वादशांकी परी तेज विशेष । काय अवधूतचि प्रकटले मानवी वेष ? । आम्हां लोकां तारावया.” ॥ ६४३ ॥ कोणी म्हणती, “हा बाळ दिगंबर” । कोणी म्हणती, “हा सर्वेश्वर.” । कोणी म्हणती, “कोणाचा किशोर । मार्ग चुकोनि आलासे,” ॥ ६४४ ॥

कित्येक यांस पाहतां विसरले ध्यान ; । कित्येक वर्जून आपुले मौन ।
 त्यांसि करिती संभाषण ; । ‘कोठील, कोण तूं?’ असें. ॥६४९॥
 “काय चुकूनि आलास रे मार्ग ? । हे संपूर्ण आम्हांस सांग. ॥ तुज
 पाहतां सर्वींग । आनंदलहरी उठतसे. ॥६४६॥ तूं काय राजपुत्र ? ।
 किवा ब्राह्मण पवित्र ? ॥ तुज पाहतां विचित्र । आम्हांसि आतां पै
 भासती. ॥६४७॥ तूं तरी दिसशी अति मनोहर ; । केविं आलास या
 वनांतर ? । हे तरी स्थान यति दिगंबर । वास करून राहायाचें. ॥६४८॥
 तुझें शरीर तों अति सुकुमार ; । केविं सोसेल उष्ण वार ? । तुजला
 अन्नादि उपचार । होईल कैसे या स्थळी ? ॥६४९॥ तुज ऐसा सोडून
 पुत्र । तुमचे माता पिता निश्चित । केविं राहिले असतील घरांत ? । काय
 कार्यास्त्व आलासि ?” ॥६५०॥ यापरी बोलतां तेथील लोक । बोले
 काय ते सद्गुरुठिळक, । “कार्य असतां सम्यक, । दिगंबरे येथें आणिले
 असे. ॥६५१॥ तरी ‘तें काय कार्य?’ । ऐसें म्हणतां, निश्चये ।
 सांगेन त्याचे अभिप्राय; । ते ऐकावे, सज्जनहो. ॥६५२॥ जें कार्य
 साधितां सहज । उरुंच नये कार्य दुऱ्यां. । तें कार्य असतां सहज, ।
 सहज आलों या स्थळा. ॥६५३॥ या स्थळीं तें कार्यसिद्धि । होईल
 वाटे त्रिशुद्धी ; । ऐसे बोलत असतां विशुद्धी साचे बोला मी आलों.
 ॥६५४॥ जें वेदासि न कळे ज्याची गती ; । शाव्वांची मती खुट्टी; ।
 पुराण वर्णितां थकती ; । त्या वस्तूस्त्व मी आलों. ॥६५५॥ जें
 मनोवाचा अगोचर; । शेषादिक नेणती पार; । जो मायानियंता परात्पर; ।
 त्यास्त्व सहज मी आलों. ॥६५६॥ ज्यास्त्व करिती हट्योग, ।
 ज्यास्त्व साधिती अष्टांगयोग, । ज्यास्त्व दाविती राजयोग, । त्यास्त्व
 सहज मी आलों. ॥६५७॥ जें ब्रह्मादिकांचे देवतार्चन, । सनकादिकांचे
 ध्येय पूर्ण, । त्याचे प्रातीस्त्व जाण, । सहज येथें मी आलों. ॥६५८॥
 लांचे प्रातीचे द्वार । हा नरदेह हें खरँ । आम्हां प्राप्त असतां निर्धार ।
 पातलों त्यास्त्व या स्थळी ॥६५९॥ नरदेहइच्छा ब्रह्मादिकां । असे,

કોં પાવુન કર્મભૂમિકા, | સાધૂન ઘ્યારેં આત્મસુખા; | તરી મજલા સહજ
 પ્રાસ અસે. || ૬૬૦ || જરી નરદેહ જાય વોખર, | કૈંચા પ્રાસ શ્રી-
 દિગંબર? | દિગંબરપ્રાસીસ્તવ નિર્ધાર | આલોં સહજ, જાણારેં. || ૬૬૧ ||
 યાપરી પંતાંચી વિવેકવાળી | પડતાં તેથીલ લોકશ્રવર્ણી, | તે મ્હણતી
 અંત:કરર્ણી, | “હા કોણ અસે કલેના. || ૬૬૨ || હા તોં દિસે
 અત્યંત બાલ, | પરી અગાધ અસે યાચે બોલ; | બોલામાજી સુખાચે ડોલ |
 સહજ આમ્હાં યેતસે. || ૬૬૩ || હા તોં નબે સામાન્ય; | હા તોં દિસે
 અતિ સુજ્ઞ | યાચે બોલામાજી પ્રાજ્ઞ | કલ્લન યેતો આમ્હાંસિ. || ૬૬૪ ||
 હા અસેલ યોગભ્રષ્ટ; | પુઢે હોઈલ અતિ શ્રેષ્ઠ; | એકતાં યાચી ગોષ્ઠ |
 પ્રબોધાસિ હેતુ પૈં હોતો.” || ૬૬૫ || યાપરી બોલ્લન એકમેક | પંતાંસિ
 બોલતી અતિ હરિખ; | “તુજ્જા કોણ અસે દેશિક? | નાંવ સાંગ નિર્ધાર-
 || ૬૬૬ || કોણતે શ્રીગુરુપાર્શ્વી | હેં જ્ઞાન પ્રાસ તુમ્હાંસિ? | તેં સાંગારેં
 સવિસ્તરેસિ | બાલ્લરાજા નિજસખ્યા.” || ૬૬૭ || પંત બોલે મધુરોત્તર, |
 “આમુચા ગુરુ શ્રીદિગંબર. | તો વસે માઝે હૃદયાંતર. | નેણોં ત્યાવિણ
 દુજ્યાસિ. || ૬૬૮ || તોચ માઝા માતાપિતા; | તોચ બહિણી આણિ
 ભાતા; | ત્યાવિણ કોણીચ તત્ત્વતાં | મજલા નસે, સજનહો.” || ૬૬૯ ||
 આક્ષેપું નયે શ્રોતે આપણ, | પંતાંસ નસતાં ઉપદેશ પૂર્ણ, | લાંલા કૈંચે
 દેહજ્ઞાન, | શ્રીગુરુવિણ અસેલ. || ૬૭૦ || ગુરુ ન સાંગતાં મંત્ર પૂર્ણ |
 કૈંચે ઘડેલ અનુષ્ઠાન? | આણિ ત્યારેં ન હોતાં પુનશ્વરણ | દિગંબર કૈંચે
 ત્યા પ્રાસી. || ૬૭૧ || દિગંબરપ્રાસીકારણ | શરણ રિઘાવે સદ્ગુરુચરણ; |
 દેશિકરાજદયેવિણ | પ્રાસ કૈંચા દિગંબર. || ૬૭૨ || તરી તે માનવી
 લોકાંસ | આર્ધી પાહિજે ગુરુપદેશ; | તેણે યોગે તયાંસ | પ્રાસ હોય
 ગુરુપદ. || ૬૭૩ || હે તરી અવતારપુરુષ, | સહજ જગ તારાવયાસ |
 અવતરુન માનવી વેષ, | ક્રીડતસે સ્વચ્છંદ. || ૬૭૪ || અસો મહારાજ
 દાસોપંત | પુસૂન તેથીલ લોકાંતે, | આપણ બસલે તપ કરીત | અન્નાદિ
 વિષય ત્યાગુન. || ૬૭૫ || લાગુન સંપૂર્ણ વિષયે, | હૃદર્થી ધરુનિ

दत्तात्रेय, । वृत्ति करून तन्मये, । तप करितसे स्वानंद. ॥ ६७६ ॥
 आर्धीच ते सौंदर्यसिधु; । तपबलेच शोभतसें मुखेदु; । त्यास पाहतां
 तेथील मुनिवृंदु । ब्रह्मानंद मर्नी होतसे. ॥ ६७७ ॥ मांडून द्वासन, ।
 करून एकाप्र मन, । एकाकार आपण होऊन, । एकपणे एका ध्यातसे.
 ॥ ६७८ ॥ एकावांचून नसे अनेक; । अनेकीं पाहतां एकलें एक; ।
 जेविं अनेक घटीं तरणी देख । एकला दिसे अलिस ॥ ६७९ ॥
 'एकमेवाद्वितीयं ब्रह्म,' । ऐशी श्रुती गर्जतसे संभ्रम; । यास्तव पंत होऊन
 सप्रेम । एका करितां तप करितसे. ॥ ६८० ॥ एक तो नामरूपातीत, ।
 सच्चिदानंद सदोदित, । सहजानंदकारक, सद्वक्त—। स्वार्मी, श्रीदिगंबर.
 ॥ ६८१ ॥ दिगंबर करूनि चित्तप्रवेशा, । तप करितां द्वादशा वरुण ।
 स्वमीं प्रकटून स्वप्रकाश । अवधूत काय आज्ञापि. ॥६८२॥ “गंगातीर्ण
 राक्षसभुवन । तेथें तूं जाय येथून; । वाळवर्टीं पाढुका जाण । असे
 माझ्या सत्यत्व. ॥ ६८३ ॥ तेथें तूं तप करित असतां । सहज होईल
 साक्षात्कारता, । भेटेन मी अवधूता । अनायासे तुजलार्णी.” ॥६८४॥
 यापरी पाहतां स्वप्न, । काय केले पंत आपण । येते झाले राक्षसभुवन,
 जेथें पाढुका श्रीदिगंबर. ॥ ६८५ ॥ तेथें पाहतां गंगा गोमटी । पंतास
 न समाये हर्ष पोटीं; । साष्टांग वंदू उठाउठी । स्तवन करितसे स्वानंद.
 ॥६८६॥ “जय जय गंगे, क्रितापमंगे, । जय जय गंगे, शिवजटातरंगे,
 जय जय गंगे, परम सौभाग्ये, । सौभाग्यकारके, सज्जने; ॥ ६८७ ॥
 जय जय गंगे, अनंगजनकपदोद्भूते, । जय जय गंगे, सौख्यदाते, ।
 जय जय गंगे, दारिद्र्यदुःखहर्ते, । सद्वक्तपाळके, नमोस्तु ते. ॥ ६८८ ॥
 जय जय गोदे गौतमवचनपालके. । जय गोदे गोकृतपातकहारके. ।
 जय गोदे गोविंदपददायके, । भवहारके, कल्याणी. ॥ ६८९ ॥ गंगे
 तव मज्जनरंग । चढती ज्यासि बाद्यांतरंग, ल्याचे पार्यी लोळे अनुराग ।
 सर्व भोग भोगितां. ॥ ६९० ॥ भोगितां सर्व राजभोग, । ल्याला न लागे
 संसाररोग । तव प्रसादें पाषे पद अभंग । श्रीरगाचें निश्चयें. ॥६९१॥

अद्वयानंद भरून दोन्ही तीर । अखंड वाहतसे निर्मल नीर; । ल्यावरि
उठतसे प्रेमलहर, । पाहतां सग्रेम चटतसे. ॥ ६९२ ॥ “गंगा, गोदा”
ऐसे म्हणतां, । शत योजनीं कां असे तो वदता, । सर्व पापांपासूनि
मुक्ता । करून देशी विष्णुपद. ॥ ६९३ ॥ अच्युतपदापासुनि तुं
च्युत । तरी तव स्नाने देशी अच्युत, । ऐसा तव महिमा अत्यद्वृत, ।
आदिमाते, श्रीगंगे. ॥ ६९४ ॥ यास्तव तुझे वाल्वर्टी । सहज वसे
श्रीजगजेठी; । आतां पाहीन मी निजदृष्टी । स्वामी माझा श्रीदिगंबरु.”
॥ ६९५ ॥ यापरी स्तवूनि हरिख । पाहते ज्ञाले पादुका सुरेख । कोटि
सूर्येभासारिख । दत्तात्रेयाची त्या काळीं. ॥ ६९६ ॥ पाहतां पादुका
गोमटी । पंतांस न माये हर्ष पोटीं; । ब्रह्मानंदे दाटली सृष्टि । आठले
सहज भेदजळ. ॥ ६९७ ॥ उघडितां दृष्टि अद्वय । वृत्ति ज्ञाली तन्मय; ।
स्तवनस्तुतीचे बोल निश्चये । राहिले सहर्जीसहज तेव्हां. ॥ ६९८ ॥ ऐसे
होतां घटिका चार । पंत पाहतसे उघडून नेत्र, । नेत्रीं चालिले असे
प्रेमनीर । तेणे अभिषिंचती पादुका. ॥ ६९९ ॥ पादुकांची करून पूजा, ।
जोडून दोन्ही हस्तांबुजां, । स्तवन करीतसे सहर्जीसहजा । योगिराजासि
तेव्हां ॥ ७०० ॥ “जय जय दिगंबरा, दीनवत्सला. । जय जय दिगंबरा,
दीनप्रतिपाठा. । जय जय दिगंबरा, करुणाकल्योळा, । करुणार्णवा दयानिधे.
॥ ७०१ ॥ मी तों अत्यंत पामर, । पतितांमाजी पतिततर, । तूं तरि
करुणासागर; । दावी मजला पादांबुज.” ॥ ७०२ ॥ यापरी करून स्तवन, ।
मांडून तेथे दृढासन, । प्रारंभिले अनुष्ठान । अवधूताच्या प्राप्तीस्तव.
॥ ७०३ ॥ अवधूर्तीं प्रवेशून चित्तवृत्ति । अन्नादि विषय समूळ त्यागिती; ।
अवधूतप्राप्तीस्तव निश्चिती । तप करितसे दुर्धर. ॥ ७०४ ॥ अवधूताच्ये
ध्यान, अर्चन, । तेंच पंतांचे अशन, पान; । अवधूतावांचूनि एक क्षण ।
न गमे ज्यासि अवस्थात्रीं ॥ ७०५ ॥ अवस्थात्रीं अवधूतमूर्ति ।
हृदयीं आठवूनि निश्चिती, । यापरी तप करितां निगुती । वर्ष ज्ञाले द्वादश.
॥ ७०६ ॥ पंतांची तपसरिता । दिगंबरसागरीं जाऊन मिळतां, । दिगंबर

तोषूनि निजचित्ता । प्रगटते ज्ञाले पंतांपुदे. ॥ ७०७ ॥ समचरणसरोज
 मनोहर, । कर्टी शोभे पिंवळा पीतांबर, । कर्णी तळपे कुंडल मकराकार, ।
 गळां शोभे सुमनमाळा. ॥ ७०८ ॥ सुहास्यवदन, राजीवनेत्र, । शुद्ध-
 श्यामवर्ण, कोमलगात्र, । परमानंदमय, मनोहर, । सच्चिदानंद वोतिव.
 ॥ ७०९ ॥ घड्बाहुयुक्त बाळदिगंबर । ज्याचे तेज न माये अंबर, । काय
 उदय ज्ञाले कोठि दिवाकर । एके काळीं समागमे? ॥ ७१० ॥ पाहतां
 ऐशी मूर्ति सांवळी । पंतांची वृत्ति अवधूर्तीं रंगली; । काय वर्णावा
 तो आनंद? ल्या काळीं । सहजानंद दाटले दश दिशा. ॥ ७११ ॥
 सहजानंद दाटतां दृष्टी । ब्रह्मानंदे भरली सृष्टि, । परमानंद भरतां पोर्टी ।
 अद्ययलुटीते लुटिती. ॥ ७१२ ॥ प्रकाशीं जाऊनि मिळे प्रकाश, । तरंग
 करी उदर्की प्रवेश, । त्यापरी दिगंबरी समरस । पंत होतसे क्षणैक.
 ॥ ७१३ ॥ तेव्हां श्रीदिगंबर आपण । घड्बाहु आपुले पसरून ।
 स्वानंदे पोटीं धरितसे कंवळून । दासोमहाराजांसि त्या काळीं. ॥ ७१४ ॥
 तेव्हां दासोमहाराज । मस्तक ठेवूनि दिगंबरपादांबुज, । साषांग प्रणिपात
 करितां सहज । प्रेमाश्रु चालिल्या नेत्रद्वारा. ॥ ७१५ ॥ मुखें करावे कांहीं
 स्तवन, । तरि वाचेसि पडे मौन; । ज्यास वर्णितां वेद मौन । तो
 मूर्तिमंत पुढे उभा. ॥ ७१६ ॥ जो मनोवाचा अगोचर । व्यासादिकांस
 न कळे पार, । तो घवघवीत पंतांसमोर । उभा असे सुहास्यवदन.
 ॥ ७१७ ॥ ते मूर्ति पाहतां नयर्नी । तोच दिसे जर्नी, वर्नी; । मी कोण?
 काय पाहतो नयर्नी? । हें भान कांहीं नसेचि; ॥ ७१८ ॥ यापरी
 निर्विकल्प स्थिति । पंतांची पाहतां अवधूतमूर्ति, । ब्रह्मानंद होऊनि
 चिर्ती । आपणच करितसे सावध. ॥ ७१९ ॥ सावध होतांच पंतराय ।
 लक्ष्मनि अवधूतपाय । पूजा करितसे निश्चये । कुलस्वामीसि स्वानंद.
 ॥ ७२० ॥ स्वप्रेमजीवर्नी करवून खान । सद्ग्रावाचे लावी चंदन; ।
 निजरंगाच्या अक्षता पूर्ण । पूर्णानंद वाहतसे. ॥ ७२१ ॥ सुमन ते
 सुमनमाळा, । अमळ तो परिमळ आगळा, । अर्पीतसे चरणकमळा ।

आनन्देसीं त्या काळीं ॥ ७२२ ॥ अहेतुकाचे जाकूनि धूप । स्वयंप्रभा पाजळी दीप । चौ पुरुषार्थ नैवेद्य सोप । अर्पिते ज्ञाले अति हर्षे ॥ ७२३ ॥ पंचप्राणाचें करुन नीरांजन, । पंचतत्वांच्या वाती जाण । अव्यक्त क्षेत्रीं भिजघून पूर्ण, । स्वप्रकाशज्योति पाजळिती ॥ ७२४ ॥ बावन मातृका तांबोल, । निवासिना तें पूगीफल । अमन ते दक्षिणा केवळ, । अर्पिते ज्ञाले आल्हादें ॥ ७२५ ॥ स्वानन्दे अर्पुनि पुष्पांजळी, । मस्तक ठेवूनि चरणकमळीं, । मूर्ति पाहूनि वेळोवेळी । स्तवन करितसे अति हर्षे ॥ ७२६ ॥ “जय जय अत्रिवरदा, अविनाशा, । दत्तात्रेया, त्रयमूर्तिवेशा, । कालाग्निशमना, स्वप्रकाशा, । योगीजमवलुभा ॥ ७२७ ॥ लीलाविश्वंभरा, सिद्धराजा, । ज्ञानसागरा, विश्वबीजा, । मायामुक्ता, अवधूतराजा, । मायासहिता, नमोस्तु ते ॥ ७२८ ॥ जय जय आदिगुरु शिवमूर्ति, । देवदेवा, तुझी अतकर्य कीर्ति । निगमागमां न कळे गति, । करुणार्णवा दिगंबरा ॥ ७२९ ॥ कृष्णश्यामा, कमलनयना, । कलिकल्मषभंजना, करुणाघना, । कारुण्यसिंहु, भक्ततारणा, । भक्तकल्याणकारका ॥ ७३० ॥ कल्याणाचें कल्याण, । विश्रांतीचें विश्रांतिस्थान, । मंगलाचें मंगल पूर्ण, । चरणचि आपुले, अवधूता ॥ ७३१ ॥ मी तों पामरांमाजी पामर, । पतितांमाजी पतिततर; । पतितपावम नाम निर्धार । तुजलाच साजे, सर्वेशा ॥ ७३२ ॥ मी नेणे कांहीं जप, तप; । मी तों अत्यंत पापरूप; । तरी मजला पाहणे चिद्रूप । चरण प्रभूचे, हें नवल ॥ ७३३ ॥ रंकासि रायपण, । पाप्यासि इंद्रसिंहासन, । तैसे मजला देणे चरणदर्शन । हे महिमा प्रभूची अगम्य ॥ ७३४ ॥ मी नेणे करावी कैशी भक्ति, । मजमाजी नसे वैराग्यस्थिति, । धारणाध्यानाची कोणरीति । तेंही कांहीं कळेचिना ॥ ७३५ ॥ ऐसे माझे अधिकार, । आपण तरि कृपासागर, । भक्तकैवारी श्रीदिगंबर” । म्हणूनि चरणी लागतसे ॥ ७३६ ॥ मग स्वकरें उठवूनि श्रीअवधूते । पंतांस धरी निजपोटातें । हस्त फिरवूनि मुखावरुतें । बोले काय स्वानंद ॥ ७३७ ॥

“अरे बाढ़ा, प्राणसख्या, । अति सुकुमार कीं, रे, तुझी काया; । मत्प्रासीस्तव, भक्तराया, । श्रम फार पावलास कीं. ॥ ७३८॥ आतां मी असें सुप्रसन्न, । वर माग इच्छित मन, । ते करीन मनोरथ पूर्ण, । अविलंब योग या काळीं.” ॥ ७३९ ॥ यापरी ऐकतां वरदवाणी । पुनरपि पंत मस्तक ठेवूनि चरणी । बोले काय स्वानंद होऊनि । अवधूतासि ल्या काळीं. ॥ ७४० ॥ “जय जय जी दत्तात्रेया, । भक्त-वत्सला, स्वानंदनिल्या, । हेंच मागणे आपुले पायां । पार्यांच थारा पै द्यावा. ॥ ७४१ ॥ आपुले चरणी जे सुख । तें ब्रह्मांडीं नसे देख । मजला जाणूनि पाईक । पादुका करूनि ठेविजे. ॥ ७४२ ॥ मी तो पामर मतिमंद, दीन, । मज कोणीच नसे चरणांवांचून, । माझें द्विजत्व रक्षिलें स्वर्ये प्रगदून । मनुजरूपे सर्वस्वे. ॥ ७४३ ॥ किती आठवूं उपकारां? । उत्तीर्ण नव्हे, जी दातारा. । मज नको संसारवारा, । श्रीदिगंबरा, दयाढा. ॥ ७४४ ॥ कामक्रोधादि वैरी । मज जाच करिती परोपरी; । तूच वारीं, वारीं, गा भवारि, । भयनाशका, दयाव्धे.” ॥ ७४५ ॥ यापरी पंतांची वचनोक्ति । परिसतां श्रीअवधूतमूर्ति । अत्यंत आनंद होऊन चित्तीं । केलें काय तेधवां. ॥ ७४६ ॥ पंतांसि बैसवूनि सन्मुख । मस्तकीं ठेवूनि अभयहस्तक, । उपदेश करीतसे सम्यक । गुरुसंप्रदायक्रमेसों. ॥ ७४७ ॥ आपुले जीर्वीची जे खूण । तेचि महावाक्यउपदेश पूर्ण, । पूर्ण कृपावंत होऊन जाण । पंतांसि करिती दिगंबरु. ॥ ७४८ ॥ पंतांसि होतां हस्ताभय । वृत्ति ज्ञाली तन्मय; । तन्मय होतां वृत्ति निश्चये । सबाद्य अवधूत प्रकटले. ॥ ७४९ ॥ अवधूर्तीं रंगतां चित्तवृत्ति । कैं ल्याजला देहस्थिति? । सर्वेदियद्वारा ब्रह्मानंद स्फुरती, । स्फुरण होतसे सर्वस्व. ॥ ७५० ॥ श्रवणीं ऐकावें वचन, । तरि वाचेचेचिं जे अधिष्ठान । तें अधिष्ठानच होतां आपण, । श्रवणे-द्वियधर्मा मग कैचें? ॥ ७५१ ॥ त्वचेद्विर्यां करावा स्पर्श । स्पर्शमाजी भरतां जगदीश । सहज तो होय निःशेष; । स्पर्श करणे ल्या कैचें?

॥ ७९२ ॥ चक्षुंपासूनि रूप पाहें अनेक, । अनेकीं उघडितां दृष्टि
एक, । एक तरि सच्चिदानन्द निष्कळंक, । मग अनेकत्वदृष्टि सहज हारपे.

॥ ७९३ ॥ ब्रह्मरसीं सौंकतां जिव्हा । आन रसाचा काय हेवा? ।
अर्थार्थीं न राहे आन रसाची परवा, । ब्रह्मरसाय निमग्न ते. ॥ ७९४ ॥

सुष्टुदृष्टगंधप्रहण । प्रहणेंद्रियाचा धर्म जाण; । गंधप्रहण ज्याचे सत्तेन ।
तोचि होतां, मग तें केंचे? ॥ ७९५ ॥ यापरी ज्ञानेंद्रियगति । ब्रह्मानंदीं
हारपती, । मग कर्मेंद्रियांसि कोण पुसती? । सहज मुक्ती निजकार्या.

॥ ७९६ ॥ अवस्थात्रीं जेर्ये अवधूत । मग तुर्यासि कोण पुसत? ।
उन्मनी म्हणायाची ही मात । सहजानंदीं सहज राहे. ॥ ७९७ ॥ ऐसें
सहजसमाधिसुख । पंत सेवितां सम्यक, । वृत्ति व्हावी जी बहिर्मुख ।
ते स्वानंदसागरीं बुडतसे. ॥ ७९८ ॥ यापरी निर्विकल्प स्थिति ।
पंतांची पाहतां निगुती, । स्वानंद होऊन अवधूतमूर्ति । सावध करीत
आल्हादें. ॥ ७९९ ॥ पुढे ल्याचेनि मिषें । उद्धार करणें जगास, । ऐसें
जाणूनि जगदीश । सावध करीतसे स्वानंद. ॥ ७६० ॥ जो सच्चिदानन्द
अवधूत, । तोच मूर्तिमंत दासोपतं; । परी लीला दाविती अळुत । गुरु
आणि भक्त होऊन. ॥ ७६१ ॥ असो. तेहां दासोपतं महाराज । वंदूनि
देशिकचरणांबुज, । देशिक जो अनुसूयात्मज । ल्य बोले काय स्वानंद?

॥ ७६२ ॥ “जय जय सद्गुरु श्रीदिगंबरा, विश्वव्यापका, विश्वभरा, ।
आपल्या उपकारांपासून, दातारा, । उत्तीर्ण कदापि नव्हें की. ॥ ७६३ ॥

आपण होतां कृपावंत । त्याचे सुख जें मजला प्राप्त, । तें सुख ब्रह्मादिकां
अप्राप्त । ऐसें सहज गमतसे. ॥ ७६४ ॥ तरि तें सुख सदोदित ।
मजला असावें प्राप्त; । नको नको त्याविरहीत । विषयसुख मजलार्गी.

॥ ७६५ ॥ मी तापत्रीं बहु तापलों, । कामक्रोधादि वैयां करीं
सांपडलों, । आतां हे चरण विसांवलों, । पुनरपि नको तें दुःख” ॥ ७६६ ॥

ऐसें ऐकतां पंतवचन । बोले काय सद्गुरु आपण? । “तूं असतां सच्चिदानन्द
परिपूर्ण । हें बोलणें तुजला केंवि साजे? ॥ ७६७ ॥ तूं तरि निर्गुण,

निर्विकार; । तूं तरि निःसंग, निर्विकार; । तुजला कैचा, रे, संसार? ॥
 संसार म्हणिजे तें काय? ॥ ७६८ ॥ तूं अज, अव्यय, अविनाशी, ।
 तुज कैचे रे, हे दुःखराशी? । तूं स्वयंज्योति, स्वप्रकाशी; । मायाप्रसारा:
 तुज कैचा?" ॥ ७६९ ॥ ऐसें म्हणतां श्रीबवधूत । पुनरपि वंदूनि
 चरणांते । काय विनंति करी दासोपतं । सद्गुरुसि त्या काळी. ॥७७०॥
 "जय जय सद्गुरु अवधूता, । आदिमध्यांतरहिता, । तूं निर्गुण, निर्विकार
 असतां । तुजमाजी गुणत्रय कां ज्ञालें?" ॥ ७७१ ॥ ऐकतां शिष्याचा
 प्रश्न । आनंद न साठवे अवधूताकारण । बोले काय संतोष्वन । पंतालागी
 त्या काळी. ॥ ७७२ ॥ "अरे पंता, ज्ञानखाणी, । अरे भक्तसज्ज-
 शिरोमणी, । स्वसुखाची पारणा तुझे प्रश्नी । मजला सहज होतसे.
 ॥ ७७३ ॥ ऐक करून एकाप्र मन । असतां निर्विकार, निर्गुण, ।
 ब्रह्मी कां ज्ञालें स्फुरण, । हा प्रश्न तुझा असे की? ॥ ७७४ ॥ तरि
 स्वसुखीं असतां केवळ ब्रह्म । 'अहं ब्रह्मास्मि' ऐसे शब्द परम । उठते
 ज्ञालें संभ्रम । स्वरूपीं सहज ल्याकाळी. ॥ ७७५ ॥ जैसा पुरुष निजला ।
 आपुले आपण जागा ज्ञाला, । यापरी स्वरूपीं वहिला । शब्द उठतसे
 पैं सहज ॥७७६॥ स्वरूपीं उठली जे ध्वनी । तिजला म्हणतां महामाया,
 ज्ञानखाणी, । जितुके स्वरूप तितुके आपण होवूनि । राहिलीसे सर्वस्व.
 ॥ ७७७ ॥ परमपुरुषापासूनि जाली निगुती । यास्तव तिजला नांव
 मूळप्रकृति; । तथापि तें नाम प्रकृति । ऐसें सहज गमतसे" ॥७७८॥

भस्त्रलीलामृत

अध्यात्र २३वा—ओव्या ४८-६७; ७९-१०१

इकडे पंथ क्रमितां एकनाथ । सर्वदा चिर्तीं स्वानंद भरित । मार्गी
येतां दासोपतं । भेटले अकस्मात तयासी ॥ ४८ ॥ व्हावया श्रीदत्तात्रेय
दर्शन । बालपर्णी हेत धरिला त्यार्णे । तीव्र मांडिले अनुष्ठान । निज
प्रीतीनें आपुल्या ॥ ४९ ॥ तें म्हणाल जरी कैशा रीतीं । तरी तें परिसिजे
सभाग्य श्रोतीं । सर्व परिवार टाकोनि निश्चिती । अरण्यांत एकातीं जातसे
॥ ५० ॥ गळित पत्रे नित्य भक्षित । देहाची अस्था नसेंचि किंचित ।
खडकावरी शयन करित । शीत उष्ण गाहत निजांगे ॥ ५१ ॥ अवचित
मनुष्य आले जर । तरी उठेनि पळतसे दूर । श्रीदत्तात्रेयांचे साचार ।
स्मरण निरंतर करितसे ॥ ५२ ॥ ऐसे अनुष्ठान करितां प्रीतीं । तयाची
जाहली विदेह स्थिती । खडकावरी लोळतां निश्चिती । क्षतें पडतीं सर्वामा
॥ ५३ ॥ वीस वर्षेपर्यंत जाण । या रीतीं केले अनुष्ठान । मग दत्तात्रेयांनी
त्याजकारणे । दीधले दर्शन साक्षात ॥ ५४ ॥ आलिगन देतांचि साचार ।
त्याचे जाहले दिव्य शरीर । अनुप्रह दीधला तेणे वरे । कविता फार
करीतसे ॥ ५५ ॥ सङ्गुरुकृपेने निश्चिती । प्रारब्धे आली धनसंपत्ती ।
थोर थोर लोक मान्य करिती । विशाळमती देखोनियां ॥ ५६ ॥ जो-
गाईच्या अंब्यांत निश्चिती । दासोपतांनी केली वस्ती । श्रीएकनाथाची
सत्कीर्ती । ऐकिली होती विश्वमुखे ॥ ५७ ॥ महायात्रेहोमि परतोनि
येतां । भेट जाहली अवचितां । परस्परे आलिगन देतां । स्वानंद चित्ता
होतसे ॥ ५८ ॥ उभयतां चरणीं घालोनि मिठी । स्वानंद सुखाच्या
बोलती गोष्ठी । दासोपतासि आनंद पोटी । म्हणे जाहली भेटी दैवयोरे
॥ ५९ ॥ नाथासि प्रार्थनि नानापरी । घेऊनि गेले आपुले घरी ।
आनंदसुखाच्या उठती लहरी । सङ्गावउपचारीं पूजिले ॥ ६० ॥
नित्य करिती मिष्ठान भोजन । त्याहीवरी श्रीभागवत श्रवण । रात्री होतसे

हरिकीर्तन । वेघले जन ऐकतां ॥ ६१ ॥ एक मास लोटतांचि तेथ ।
 आज्ञा मागती एकनाथ । विनंति करिती दासोपंत । अश्वद्रव्य खर्ची
 देवोनिया ॥ ६२ ॥ श्रीनाथ सर्वदा निराश चिर्ती । न घेचि कांहीं धन-
 संपत्ती । मार्ग कठीण आहे म्हणती । अश्वही न घेती यास्तव ॥ ६३ ॥
 दासोपंतासि ते अवसरी । म्हणती कृष्णजयंती उत्साह घरी । तरी
 तुम्हीं अवकाश करूनि सत्वरी । प्रतिष्ठान क्षेत्री येईजे ॥ ६४ ॥ अवश्य
 म्हणोनि बोलती उत्तर । परस्परे करिती नमस्कार । श्रीनाथं प्रयाण केले
 सत्वर । मग प्रतिष्ठान क्षेत्र पावळे ॥ ६५ ॥

ऐसे दोन मास लोटतां निश्चिती । तों सन्निध आली कृष्णजयंती ।
 तंव उद्भवे यथा पद्धती । साहित्य निश्चिती आरंभिले ॥ ७१ ॥ संतर्पणाची
 सामग्री घरी । बहुत केली ते अवसरी । भिती सारखोनि आंत बाहेरी ।
 चित्रे त्यांवरी काढिली ॥ ८० ॥ तों पूर्णिमेचे दिवशीं अकस्मात ।
 उत्सवासि आले दासोपंत । हें एकनाथासि नसतां श्रुत । आले अकस्मात
 महाद्वारी ॥ ८१ ॥ तंव नवल देखिले तये वेळे । श्रीदत्ते हार्तीं घेतला
 त्रिशूल । उमे लक्षोनि असती स्थूल । द्वारपाळ या रीती ॥ ८२ ॥
 दासोपंतीं देखोनि नयनी । परम आश्वर्य वाटले मर्नी । मग उडी टाकिली
 शिबिकेंतुनी । साष्टांग धरणीं नमस्कारी ॥ ८३ ॥ दत्तासि देवोनि
 आलिंगन । म्हणे आपले येथे किमर्थ येणे । हें ऐकोनि अनुसूयानंदन ।
 काय वचन बोलतसे ॥ ८४ ॥ एकनाथ नव्हे मानवी भक्त । श्रीपांडुरंग
 अवतार साक्षात । विश्वोद्भार करावया निश्चित । अवतार घेत कलियुर्णी
 ॥ ८५ ॥ पूर्व पुण्याचा वोल्हावा । अंसेल जरी कोणासि दैवा । तरीच
 याची घडेल सेवा । भाव जाणावा निश्चित ॥ ८६ ॥ आम्ही त्रिशूल
 घेऊनि करी । द्वार रक्षितों निर्धारी । नाथासि जावोनि सांगतों सत्वरी ।
 तुम्हीं भीतरीं न यावे ॥ ८७ ॥ ऐसे बोलतांचि अवघूत । विस्मित
 चिर्तीं दासोपंत । श्रीनाथाचे ऐश्वर्य वाणित । म्हणे महिमा अद्भुत मी नेणे

॥८८॥ श्रीदत्ते नाथासि जाणविली मात । कीं दर्शनासि आले दासोपंत ।
 मग उद्धवासहित सामोरे येत । नमस्कार घालित निजप्रीती ॥ ८९ ॥
 परस्परे लागोनि पायी । आळिंगन दीधळे ते समर्यां । मग हार्ती धरोनि
 लवलाहीं । नेलें स्वगृहीं तयासी ॥९०॥ शिविका अश्व वाहने समस्त ।
 उद्धवे लाविलीं यथास्थित । शिवासाहित्य मनुष्याते । न्यून किंचित
 पडेना ॥ ९१ ॥ मार्गे श्रीकृष्ण अवतारीं निश्चित । उद्धवासि देवाचि
 होती प्रीत । सेवेचा पुरला नव्हता हेत । ते आर्त पुरवित आपुले
 ॥ ९२ ॥ मागिले जन्मीं ऋषणानुबंध होता । यास्तव संयोग घडला
 आतां । नाथ सेवेचा स्वार्थ चित्ता । आणिक ममता नसेची ॥ ९३ ॥
 मग दासोपंतीं करूनि खान । नाथाचे पंक्तीसि सारिले भोजन । रात्रीं
 ऐकतां हरिकीर्तन । तों उदयासि अरुण पातला ॥ ९४ ॥ पांडुरंग
 मूर्त्तींचे उद्वर्तन देख । करोनि केला अभिषेक । उपचारे पूजोनि अनेक ।
 सप्रेम सुख भोगिती ॥ ९५ ॥ मंगल वाढैं द्वारीं वाजती । मग गायिली
 मंगळ आगती । वेद घोष ब्राह्मण बोलती । मग अर्पिती पुष्पांजली ॥९६॥
 दिवसां ब्राह्मण संतर्पण । रात्रीं होतसे हरिकीर्तन । प्रतिपदेपासोनि
 जाण । नवरात्र पूर्ण उत्सव ॥९७॥ गोपाळकाला दशमी आंत । लळित
 केले यथास्थित । दृष्टीसीं देखोनि दासोपंत । आनंदयुक्त मानसी ॥९८॥
 म्हणे श्रीनाथाची प्रसादवाणी । साहित्य सोंग संपादणी । लामाजी
 सिद्धांत ज्ञानखाणी । हें अपूर्व नयनीं देखिले ॥ ९९ ॥ मी दत्तउपासक
 साक्षात्कारी । ऐसे याटत होते अंतरी । नाथाचे ऐश्वर्य देखतां नेत्रीं ।
 निर्विकल्प गात्रीं होतसे ॥ १०० ॥ महोत्साह संपूर्ण ज्ञालिया तेथ ।
 द्वादशीस पारणे केले त्वरित । आज्ञा मागोनि दासोपंत । स्वस्थाना
 जात आपुल्या ॥ १०१ ॥

श्रीदासोपंत चरित्र

या चरित्राचा ऊहापोह, हंग्रजी भाषांतरकार, डॉ. जस्टिन अँबट, यांनी आपल्या प्रस्तावनेंत सांगोपांग केला आहे. हे चरित्र, कै. विनायकराव भावे, ठांगेकर, यांनी आपल्या 'महाराष्ट्रकवि' नांवाच्या मासिकांतून, शके १८२६त प्रसिद्ध केले. श्रीधरस्वामी नाक्षरेकर, या ग्रंथाचा कर्ता असावा, असा कांहींचा तर्क आहे. परंतु, सर्वोगसुंदर हे पुक्त उपपद श्रीधरस्वामीच्या कवितेंचे मर्म पुरेपूर लक्षात आणून देण्यास उदंड आहे. त्याच्या उलट या चरित्रकाराची कविता आहे. त्यास व्याकरणाचे ज्ञान नव्हते, असेहे म्हटल्यास अतिशयोक्तीचा आरोप येणे शक्य नाही. त्यामुळे शब्दांचे अर्थ ओढून ताणून जुळवावे लागतात. शब्दांची योजना देखील अर्थात्तला पुष्ट देणारी नाही. एकंदरीत श्रीधर नांवाचा कोणी या चरित्राचा कर्ता असेल, पण तो श्रीधरस्वामी नाक्षरेकर नाही; हे खचित. हे चरित्र अपूर्ण आहे, असेहे कांहींचे मत आहे. यात पंतास दत्तसाक्षात्कार झाला, एवढाच त्यांच्या आयुष्यांतील ग्रंथकारास वाटत असलेला महत्त्वाचा भाग त्याने वर्णन केला आहे. ग्रंथरचना, इतर तत्कालिन साधुसंतांच्या भेटींचे वर्गे वर्णन चरित्रकाराने दिले असते तर पंतांचे उत्तरचरित्र वाचकांस लाभले असते. या चरित्रात दत्तजन्मानंतर कितीतरी जागा अडविली आहे. असो.

छापणाराने मूळ ग्रंथ शुद्ध करून छापलेला दिसत नाही, कारण काय असेल ते असो. विरामचिन्हांची मात्र अडगल वाटण्याहूतकी रेलचेल आहे. कदाचित, चरित्राची एकच प्रत उजेढांत आली आहे, हेहि अशुद्धे जर्वीच्या तर्फी ठेवण्याचे एक कारण असू, शकेल, मग विरामचिन्हांची तरी लुढुड कां? असो. कांहीं का असेना, आम्हीहि त्यांत खोडाखोडी केली नाहीं.

शुद्धिपत्र

ग्रन्त	आंखी	ओळ	शुद्ध
१२	...	१७६	४
१४	...	१९६	३
१४	...	१९७	१
१९	...	२७५	३
२०	...	२९०	३
३२	२६
४३	..	६३६	४
४७	...	६९९	४
५४	...	६४	३
५४	...	८८	३

श्रीदासोपंतचरित्रांत असलेल्या कठिण मराठी शब्दांचे अर्थ

सूचना—खालील शब्द अकार विलहेवारीने रचिले आहेत.

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अखिल श्रुतिसार = सगळ्या श्रुतीचे तत्त्व.

अगम्य = न समजणारी.

अग्रणी = मुख्य

अगाध = अंत नसलेला, खोल.

अगांगचाल ह = प्रत्येक अंगास चालन देण. रा.

अजारामर = जरामरणरहित.

अज्ञानतमहर = अज्ञानरूपी अंध:- काराचा नाश करणारा

अठा = अठरा पुराणे.

अणुमात्र = यांत्रिकचित्तही.

अनुराग = प्रेम [दत्तात्रेय.

अन्तितनय = अन्त्रि क्रपीचा मुलगा,

अद्वैशनंद = जीव आणि शिव या द्वयांवेगला आनंद.

अधिष्ठान = वसतिस्थान.

अयोकरद्वय = (अधःकरद्वय) सालचे दोन हात.

अनर्थ = अमोलिक, दुर्मिळ.

अनसूयानंदन = अनसूयेचा मुलगा, दत्तात्रेय.

अनुसंधान = लक्ष्य, आव्यान.

अनुग्रह = दीक्षा, मंत्रोपदेश, उपकार, कृपा.

अनुष्टान = विविधरूपक धर्मकृत्य.

अनुहृतध्वनि = अखंड, निरंतर होणारा ध्वनि.

अनंगाजनकपदोऽद्यते = अनंग = मदन, जनक—चाप, मदनाच्या बापाच्या (विष्णूच्या) पायापासून उत्पन्न क्षालेली

अनन्ययोग = पृक्च पृक योग.

अनुदिन = नेहमी, रोजरोज.

अनुपम्य = अनुळ, अनुपम.

अपार = अमर्थाद, निस्सीम, अपरंपार.

अभ्यागत = अतिथि

अभयहस्तक = अभय देणारा हात.

अभंग = भंग नाही असें.

अभिनव = नवीन, अपूर्व, कौतुकास्पद

अभिप्राय = आशय, मत.

अभिलाषणे = इच्छा धरणे.

अमन = प्रनरहित, विचार, विकाररहित

अमूप = पुष्कल, अगणित

अंगुजदलनेत्र = कमलदला (पाकळी, पान) सारखे ढोके.

अर्विद = कमळ.

अलिस = लिस लालेला, निर्मल.

अवर्ण = पर्जन्याचा अभाव

अलौकिक = लौकिका वेगला,

असामान्य

अवस्थान्नर्थी = बाल, तारुण्य व
वृद्धत्व या तीन अवस्था.
अव्यक्त = व्यक्त (उंवड) नसलेला.
अवासकाम = पूर्णकाम.
अविलंब = त्वरित, लवकर.
अष्टांगयोग = आठ प्रकारचे योग, यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान, समाधि.
अहेतुक = हेतुविरहित.

आ

आकर्णनयन = कानार्पर्यंत असलेले आगळा = विशेष, अधिक. [डोके].
आजानशाहू = जानूस ज्याचे हात पोहऱ्येचतात असा.
आतौता = आंत, आंतील.
आदिकुमारी = मूळ प्रकृति.
आदिमध्यांतरहित = आदि, मध्य आणि अंत नसलेला.
आदिमाया = जगाची पहिली जननी, मूळ प्रकृति.
आन = अन्य, दुसरा.

आनंदनिलय = आनंदाचे घर.

निलय = घरटे.

आमोद = उगंड.

आराध्यदैवत = आराधना, ध्यान करण्याच दैवत.

आर्त = मनोरथ, इच्छा.

आससहोदर = आसस्वकीय.

आस्था = काळजी.

उठाउठी = लवकर, सत्वर.
उद्वर्तन = सुवासानें माखणे.
उद्दिश = दुःखी.
उन्मनी = जागृति, स्वप्न, सुषुप्ति, तुरीया व उन्मनी या पांच अवस्था, मायाबंधनातीत अवस्था.
उपरति = वैराग्य
उमारमण = शंकर.
उपांश = उपाय, युक्ति.
उत्तीर्ण = उतरून पार गेलेला.
उर्वांवरी = पृथ्वीवर.

क

कमळजजनक = विष्णु, ब्रह्मदेवाचा
कमलारमण = विष्णु [पिता.
कमलासन = ब्रह्मदेव.
कमंडलोदक = कमंडलंतील पाणी.
करुणाकल्पोळा = दयेचा लोट.
करुणार्णवा = करुणेचा समुद्र.
कर्णधार = मुख्य नावाढी
कलिकसमष्टहर = कलीपासून उद्भवलेले पाप हरण करणारा.
कलिकसमष्टभंजन = कलीपासून उद्भवलेल्या पापाचा नाश करणारा.
कलिका = कळी.
कळवळू = कळवळा, दया.
कंवकून = कंवटाकून
कारणक्रियातीत = कारण आणि कार्यांच्या पलीकडणा.

कालामिशमान = कालामि विक्षिदि-
कुमर = कुमार. [णारा.
किंनिमित्य = काय कारणाने.
कूप = विहोर
कृपाधन = कृपेचा मेघ.
कृपाशस्त्र = कृपा हेंच शस्त्र.

कैवल्य = मोक्ष
कैलासपति = शंकर. [दाता.
कैवल्यकंदा = मोक्षाचा कंद, मोक्ष-
कोमाइले = कोमेजले, गुकले.

ख

खपास = पूर्ण ग्रहण.
खदिरांगार = खेराचा विस्तव.
खद्योतवत = काजव्यासमान.
खंती = दुःख, लाज, किल्स.
खेदकेतुग्रहण = दुःखरूपी केतूने लाग-
लेले ग्रहण.

खेदरात्रौ = दुःखाच्या रात्री

ग

गजबजणे = सद्गृहित होणे.
गदारोळी = मोळ्याने गर्जना करणे.
गर्भ = आंतील भाग.
गाभार = गर्भ, आंतील भाग.
ग्रास = घास.
गुणसांद्रा = गुणांनी पूर्ण.
गुरुसंप्रदायकमंसरी = गुरुसंप्रदायाच्या
क्रमांणे
गोळूतपातकहारके = गोहृत्येचे पाप
नाहीशी करणारी.

गोविंदपददायके = गोविंदाचे पाय
मिळवून देणारी.
गोमटी = देखणी, स्वरूपवान्.
गौतमवचनपालके = गौतमाचा शब्द
पालणारी.

घ

घृतमारी = मलारीचे मणिमलांशी युद्ध
होत असतां एक राक्षसी उत्पन्न
शाली. तिच्या अंगांतील ज्वालां-
र्नी फार प्रलय केला तेज्हां तिच्या-
वर घृताचा-तुपाचा-मारा करून
तिला शांत केले; म्हणून तिला
घृतमारी हें नांव पडले.
घवघवीत = ठळक, स्पष्ट, संदर.

च

चतुरानन = ब्रह्मदेव.
चरणरज = पायाची धूल.
चरण विसांवलों = पायाचा आश्रय
मिळाला.
चांही मुक्ति = सायुज्यता, सलो-
कता, समीपता, सरूपता.
चराचरू = चराचर, स्थावर आणि
जंगम.
चित्तसरिता = चित्तरूपी नदी.
चिद्रूप = चिद्रिलास, चिदानंद, चिदा-
चेतकत्व = चेतना देणारे. [कार.
चोखा = सुन्दर.
चौपुरुषार्थ = धर्म, अर्थ, काम व
मोक्ष असे चार श्लेषार्थ.

ज

जगदंविका = अखिल जगाची आई
 जगदोद्धार = जगाचा उद्धार करणारा.
 जाया = बायको, भायी.
 जिव्हाग्र = जिभेचा शेंडा.

त

तपसरिता = तपोरूपी नदी.
 तर्जन = तर्जनी.
 तल्पणे = प्रकाशणे, शोभणे.
 तापत्रय = आधिभौतिक, आधिदैविक,
 आध्यात्मिक असे तीन प्रकारचे
 तांबोल = तांबुल, विडा. [ताप.
 तितिक्षा = शांति, क्षमा.
 तीर्थ = पवित्रोदक, क्षेत्र.
 तुर्या = तुरीयावस्था.
 तेजोराशि = तेजाचा पुंज, तेजस्वी.
 तोक = अर्भक, मूळ.
 त्रयमूर्त्तिवेश = तीन मूर्त्तिरूपांनी नट-
 लेला, दत्तात्रेय.
 त्रयष्ठत = तीन मुलगे. [णारी
 त्रितापभंगा = त्रितापाचा नाश कर-
 त्रिपुरी = ज्ञेय, ज्ञाता व ज्ञान.
 त्रिशुद्धि = धाया, वाचा आणि मन
 यांची शुद्धि.

थ

थारा = आसरा.
 द

दंडपाणी = हातांत दंड धारण करणारा
 दरिश्यदुःखहर्ती = दारिश्य हेंच दुःख
 हरण करणारी.

दाक्षायणीपति = शंकर [असा.

दातार = दानृत्व ज्याच्या ठार्यां आहे
 दिगंबरविडय = दिगंबर हाच रवि
 त्याचा उदय.

दिगंबरसागर = दिगंबररूपी समुद्र.

दिनमणी = सूर्य.

दिवाकर = सूर्य.

दिव्य = लोकोत्तर, स्वर्गीय.

दीनकामकल्पद्रुम = दीनांचे मनोरथ
 पूर्ण करणारा वृक्ष.

द्विजकुमार = ब्राह्मणाचा मुलगा.

दुमदुमणे = भरून राणे.

दुरितसंहार = पापाचा नाश करणारा.

दुर्धर = कठिण.

दुष्टशिक्षाकारण = दुष्टांचे शासन
 करण्याकरतां.

दुःखजळ = दुःखरूपी जळ.

दृढासन = निश्चयपूर्वक बसणे;
 योगासन.

देवर्षि = देवांमधील ऋषि; नारद.

देवांगना = देवक्षिणा.

देविक = मार्गदर्शक; गुह.

देहांत्रांति = देहासंबंधी अंति; अम,
 संशय.

देहत्रय = स्थूलदेह, सूक्ष्मदेह, लिंगदेह.

दैदीप्यमान = सतेज, तेजःपुंज.

द्रव्यव्यतिरिक्त = द्रव्याशिवाय.

द्रव्यासक = द्रव्याची आसकि ज्यास
 आहे असा.

व

धर्णी = मनोरथ, इच्छा.
धरत्री = पृथ्वी, धरित्री.
धारणाध्यानाची = अष्टांग योगांतील
दोन साधने.
धांचा = संकटकाळीं ईश्वराने धांचून
येण्याकरतां केलेली प्रार्थना.

न

नामस्वपातीत = नाम व रूप यांच्या
पलीकडे.
निकरशङ्क = निकरांचे-निर्वाणींचे
भाषण.
निका = चांगला, शुद्ध.
निगमागम = वेद आणि शास्त्रे.
निगुर्ती = खचित, निश्चयेकरून.
निजरंग = स्वस्वरूप.
निंबलोण = कडू लिंबाचीं पाने व
लोण-लवण-मीठ घेऊन दृष्ट काढणे.
निरोपण = आज्ञा देणे, निरोप देणे,
निरुण = गुणरहित, त्रिगुणातीत.
निर्षार = निश्चय.
निर्वासना = वासनारहित.
निर्विकल्प = विकल्परहित; निःशंक
निर्विकार = विकाररहित.
निःशेष = सर्व. संपूर्ण.
निष्कलंक = कलंकरहित; निष्पाप;
निर्मल.
निःसंग = संगरहित.
नेत्रधकोर = नेत्ररूपी चकोर.

प

पंचवदन = पांच तोंडाचा देव, शंकर.
पतिततर = अधिक पापी.
पतितपावन = पाव्यांना पावन करणारा
पतित्राशिरोमणि = पतित्रांमध्ये
परत्र = परलोकविषयक [मुख्य.
परात्पर = श्रेष्ठ, ईश्वर.
परोपरी = अनेक प्रकारांनी.
पवाढे = स्तुति, स्तोत्र.
पहुळविणे = निजविणे
पाईक = सेवक, दास
पाकशासन = हंद.
पाजलणे = प्रकाश पाढणे.
पाढेवार = महार.
पामर = दीन, गरीब.
पारणा = उपास सोडणे; समाधान.
पारावारा = पारावार, पलीकडचे तीर,
सीमा.
पुण्यश्लोक = पुण्यशील, पुण्यात्मा.
पुत्रप्राप्तिविभूति = पुत्र मिळण्याचा
अंगारा.
पुत्रवचनोक्ति = पुत्रांचे भाषण.
पुनश्चरण = पुरश्चरण.
पुराणोक्त = पुराणांत सांगितलेले.
पूरीफल = उपारी [करणे.
पोषणलालन = खाऊंपिं घालून लाढ
प्रणवरूपिणी = प्रणवाच्या रूपाने
असलेली; ३० कारखी.
प्रविपाळकु = प्रतिपाळक, रक्षक.

प्रबोध = ज्ञान.
 प्रभुत्व = मोठेपणा, धनीपणा
 प्रभुत्वबद्धिवार = प्रभुत्वाचा मोठेपणा
 प्रभुराणा = प्रभुशेष.
 प्रेमपुराणायक = प्रेमपुराचा स्वामी,
 महारी, खंडोबा.
 प्रेमबाध्य = प्रेमाची वाफ, प्रेमाच्या
 योगानें उत्पन्न झालेले अश्व
 (कठत)
 प्रेममकरंद = प्रेमरूपी मध.
 प्रेमांबुधार = प्रेमासुळे उद्भवलेले अश्व
 प्रोक्षणे = शिंपदणे.

फ

फलदूप = सफल.
 फांसेकार = फसविणारा, ठक.

घ

घहिमुख = बाह्यविषयांकडे पाहाणारा,
 ज्ञानपराड्यमुख.

बापुडे = क्षुद्र, तुच्छ, दीन, पामर.
 बाहांतर = बाहेर आणि आंत, शरीर
 आणि मन.

ब्रह्मकुळप्रतिपाळ = ब्राह्मणकुळांचे
 रक्षण करणारा.

ब्रह्मफल = ब्रह्मज्ञानरूपी फल.

ब्रह्ममिर्लिद = ब्रह्मरसाच्या ठिकाणी
 मुऱ्याप्रमाणे असलेला.

ब्रह्मरसाय = ब्रह्मरसाकरतां, ब्रह्मज्ञानांत
 ब्रह्मसंतर्पण = ब्राह्मणांस अन्न, द्रव्य
 दृत्याविकाणी संतुष्ट करणे.

ब्रह्मानंदसागर = ब्रह्मानंदरूपी समुद्र.
 ब्रीद = शील, पण, अभिमान.
 बोधकत्व = ज्ञान देणारे.

भ

भक्तकल्याणकारक = भक्तांचे कल्याण
 करणारा
 भक्तकामकल्पद्रुम = भक्तांची हळ्ठा
 पूर्ण करणारा वृक्ष.
 भक्तकोटी = कोऱ्यवधि भक्त
 भक्तचूडामणि = भक्त शिरोमणि,
 भक्तश्रेष्ठ. [करणारा.
 भक्तप्रतिपालक = भक्तांचे रक्षण
 भक्तराजशिरोमणि = भक्तश्रेष्ठांच्या
 डोक्यावरचा मणि.
 भक्तवत्सल = भक्तांविषयी प्रेमल.
 भवभय = संसारभय.
 भवारि = संसारशत्रु.
 भीतरी = आंत
 भेदजल = भेदभावरूपी जल.

म

मकरंद = मध. [सुंदर.
 मदनमोहन = मदनासारखा मोहक,
 मनुजरूप = माणसांचे रूप, आकार,
 मनोहर = सुंदर.
 मस्तकपात = ढोके पडणे (नमस्का-
 राच्या वेळी.)
 महात्म = महात्म्य; महत्व.
 महावाक्य उपदेश = म हा वा क्या-
 “अहंब्रह्मात्मि” वा उपदेश.

मा = मग, तर मग.

मात = गोष्ट, वर्तमान.

मानव्यालार्गी = मनुष्याला.

मायासुक्त = मायेपासून अ लि स,
अज्ञानापासून सुक्त.

मायासहित = मायेने युक्त, अज्ञानी.
मिल्लिद = भृंग, सुंगा.

मिष = निमित्त. [होणे.

मुकावणे = मुके होणे, वाचाराद्वित
मुखचंद्र = मुखरूपी चंद्र.

मुखांबुज = मुखरूपी कमल.

मुखांबुजभवानदमकरंद = मुखमला-
पासून उद्भवलेला आनंद हाच
मकरंद = मध.

मुनेश्वर (मुनीश्वर) = मुनिश्रेष्ठ.

मूलप्रकृति = माया.

मेदिनी = पृथ्वी.

मोचन = सुटका, मोक्ष

मुशारा = मरुरी.

मोहन = भूल, विलोभन, वशीकरण
य

यजमानमात = यजमानाचे भाषण.

यवनरूपव्याघ्र = यवन बादशाहरूपी
वाघ.

यवनरूपसमुद्र = यवनरूपरूपी समुद्र.
(याचप्रमाणे यवनकाळसर्प, यवन-
रूप बेढी, यवनरूपवडवाप्ति,
यवनगती इ. शब्द समजावे.)

याचक = भिसुक, भिकारी.

युगवत् = युगासारखा.

योगभ्रष्ट = योगमार्गापासून पतन
पावलेला.

योगीजनवल्लभ = योगीजनाना प्रिय.

योगीमनोबजमृंग = योग्यांचे मन हेच
जसे कमल व त्यांतील

मृंग = (सुंगा)

योगीमनोभिराम = योग्यांच्या मनास
संदर वाटणारा.

योगेश्वर (योगीश्वर) = योगीश्रेष्ठ.

र

रसीब = रसीद, पोंच. [वारस.

राज्याधिकारी = राज्याचा अधिकारी,
रिता = रिकामा.

रोधणे = अटकाव करणे.

ल

लता = वेल

लवलाहीं) = लवकर, वेगाने, त्वरित.
लागवेगीं)

लाचार = (फा. ला = शिवाय,
चाराह = आश्रय) निराश्रित,
असहाय्य.

लीलाविश्वंभर = परमेश्वर.

लोकश्रवणी = लोकांच्या कार्णी.

लुटी = लुट.

लोटांग = गढबढां लोळणे, स्वतःला
जमिनीबरून लोटीत लोटीत नेणे.

व

वग्ररूप = वग्राप्रभाऱे कठोर.

वनविश्राम = वनांत वांधलेलीं

विश्रांतिस्थाने.

वरदवाणी = वरदायक भाषण.

वरप्रशान = वर देणे.

वर्षांव = भडिमार. [आवडता.

वहिल, वहिला = पहिला, श्रेष्ठ,

वाकपुष्पांजलि = शब्दरूपी पुष्पांजलि

वार्पीकृतट = पायविहीर, साधी

विहीर, तटबंदी

वामांग = यायको

वारणे = निवारण करणे, दूर करणे.

विकसित = फुललेले, उमललेले.

विजयलक्ष्मी = विजयश्री.

विदेह=देहाभिमानविशहित; देहातीत;

ज्ञान असलेला, देहाविष्यीं विरक्त

विद्यमान = वर्तमान; असलेला.

विन्मुख = पाठ फिरविलेला, निराशा.

वियोगखंती = वियोगदुःख.

विरणे = जिरणे, नार्हीसें होणे.

विवेकवाणी = विचारपूरित भाषण.

विश्रमणे = विश्राम पावणे.

विश्रांतिमूर्ति = विश्रांतीची मूर्ति,

मूर्तिमंत विश्रांति.

विश्वमुख = जगांचे तोंड.

विश्वव्यापक = विश्वाला व्यापणारा.

विश्वाधारू = विश्वाला आधार

असलेला.

विश्वात्मा = विश्वाचा आत्मा

विश्वानंद = विश्वाला आनंददायक असा.

विश्वासिक = विश्वाई, विश्वास टेव-
ण्यास योग्य.

विश्वाळमति = अतिशय बुद्धिमान्.

विषाद = दुःख, खेद, खंती.

वृष्णीकुळभूषण = गवळ्याच्या कुळांचे

वेध = चिंता. [भूषण, श्रीकृष्ण.

वेळार्दत = चाकर, दास.

वोखर = उखीर, फुकट, निष्कळ.

वोढणे = काढण, कंठणे.

वोंतीव = ओंतीव.

वोलहावा = ओलावा, प्रेम.

वोसंग = उत्संग, मांडी.

श

शब्द = दोष, ठपका. [तितीक्षा इ.

शमदमादिक = शम, दम, शारीति,

शयन = निद्रा, झोंप.

शशितेज = चंद्राचा प्रकाश.

श्रवण = ऐकणे (ना. !; कान.

श्रवणद्वार = कानांचे दार, कानांचे छिद्र.

शिखामणि = डोक्यावरचा मणि,

शिरोरत्न.

शिविका = पालती.

शिवजटातरंग = शिवाच्या जटेतून

निवालेला पाण्याचा ओघ, गंगा,
गोदावरी.

शिशुरत्न = पुत्ररत्न.

श्यामांग = दुंदर.

श्लाघयता = योग्यता, मोठेणा.

शुभानना = शुभ आहे तोंड जिचे
अशी छी

ष

षोडशकलायुक्त = सोळा कलांर्नी युक्त.

षोडशोपचार = आवाहन, आसन,

पाद, अर्ध, आचमन, स्नान,

वस्त्र, यज्ञोपवीत, गंध, मुष्प, धूप,

दीप, नेवेद्य, दक्षिणा, प्रदक्षिणा,

मंत्रपुष्प; इ. १६ उपचार.

स

सकलसाक्षी = सर्वसाक्षी

सकृत = एक वेळ

संतती }
संतान } = सुलेशाले, अपत्य.

सत्प्राप्ति उपावो = सत्प्राप्ति उपाय.

सत्यस्त्व = खरेंणा. [मुख्य.

सद्गत्त-हिलक = चांगल्या भक्तांतील

सद्ग्राव उपचारी = चांगल्या भावाच्या
उपचारांनी.

सन्मयरूप = सन्त्यस्त्वरूप.

सन्मुख = समोरासमोर.

संयुटिका = द्रोण, करंडा; औंजळ

सफळ = पूर्ण; फलदूप.

सभाग्य = भाग्यवान्.

संध्रम = धांदल, सन्मान. [पावले

समचरणसरोज = जोडून ठेवलेली

समंतात = सभोवार.

सरिता = नदी [णारा.

सर्वप्रकाशक = सर्व ठिकार्णी प्रकाश-

सर्वलक्षणसंपन्न = सर्व लक्षणांर्नी युक्त

सर्वांतरंग = सर्वांचे मनोगत जाणणारा.

सर्वांतरात्मा = सर्वांचा अंतरात्मा.

सलोकतादि = चतुर्विधमुक्तपैर्की एक.

संसारवारा = संसाररूपी वायु.

सद्गजानंद = स्वयंभु आनंद.

साकार = आकार असलेला.

साधनचतुष्प्रय = वस्तुविवेक, वैराग्य,

शमादि (शम, दम, दया, तितिक्षा,

उपरति, समाधान) आणि मुमुक्षृत्य

साक्षात्काराता = ब्रह्मात्मेक्य.

साक्षात्कारी = प्रत्यक्षज्ञानी.

सामाये = समावेश इतें.

सीमतिनी = चित्रांगदाची छी. (शिव-
लीलापृत अ. ७ पक्षा.)

सुखमय =

सुधाकर = चंद्र.

सुबद्ध = एकत्र.

सुरगुहप्रति = देवगुह बृहस्पतीला.

सुषुप्ती = निद्रास्थिति, झोप.

सुहास्यवदन = हंसरा चेहरा.

सौँकें = संवकें.

सौख्यसमुद्र = सुखाचा समुद्र.

सौम्यवासर = बुधवार.

स्तवनपुष्प = स्तुति हेच फूल.

स्तंभवेदादि = अष्टभावांपैर्की दोन.

स्वप्रकाशज्योति = स्वतःच्या प्रका-
शाची ज्योति.
स्वप्रेमजीवर्णी = स्वतःच्या प्रेम-
जीवनांत.
स्वमर्ती मेळवितां = आपल्या धर्मांत
घेतले असतां.
स्वयंप्रभा = आपले तेज.

ह

हरिल = हर्ष, आनंद.
हर्षायमान् = हर्षभरित; आनंदयुक्त
हल्लूरु = पाळगा, लहान मुलांकरतां
गाणे
हस्तबंद = कडी, बाजूबंद ह. हाताचे
अलंकार

हस्ताभय = हाताने दिलेले अभय.
हातोहात = त्वरित, लवकर
हालीमवाली-मुवाली=श्रीमंत गरीब,
लहानमोठे.
हिंपुटी = दुःखी, लज्जायमान
हुडकणे = तपास करणे, पाहणे.
हुताश = अमिः.
हृत्कमळ = हृदयरूपी कमळ.
हृतसंपुट = अंतःकरणरूपी संपुट.
हृदयपदक = अंतःकरणरूपी पदक.
हृदयस्थ = हृदयांत राहणारा.
हेत = हेतु, हृच्छा.
हेवा = मत्सर, द्वेष.

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